AN

EXAMINATION

Of thoſe things wherein the *Author of the late* Appeale *holdeth the Doctrines* of the *Pelagians* and *Arminians*, to be the Doctrines *of the* Church *of* England.

Written by GEORGE CARLETON Dr. *of Divinitie, and Biſhop of Chicheſter.*

The *ſecond Edition*, Reviſed and enlarged by the *Author*.

Wherevnto alſo there is annexed a *Joynt Atteſtation*, avowing that the Diſcipline of the Church of *England* was not impeached by the Synod of DORT.

IOHN 10. 2. 4 5.

He *that entreth in by the doore is the* Shepheard *of the Sheep* —— —— *and the* Sheepe *follow* him; *for they know* his *voyce, and a* ſtranger *they will not follow, but will flee from* him, *for they* know not *the voyce of* Strangers.

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cIↃIↃcXXVI.

XUM

TO THE MOST HIGH AND MIGHTY PRINCE, CHARLES, BY THE GRACE OF GOD, KING OF GREAT Brittaine, France, and Ireland, Defender *of the Faith, &c.*

Most Gracious and Dread Soueraigne,

SVch Princes as are rayſed by God for ſome *great* and good *ſeruice*, are many times incũbred with *great troubles*, that they may be tried. Of this your M^tie hath had experience. For beſides the great perils out of which God hath deliuered you, and brought you home in ſafetie to the ioy of all your faithfull

ſubjects: two other great daingers haue aſſailed your kingdome of late, the *Plague* and the *Pelagian hereſie*, the one deſtroying *bodies*, the other *ſoules*. This latter hath bene creeping in corners heretofore, but of late hath come in more publique ſhew, then euer before, and dedicated to *your* M^tie, in a booke intituled *An Appeale to Cæſar*, wherein the *Author* hath with confidence deliuered the *doctrines* of the *Pelagians* and *Arminians* for the *doctrines* of the *Church* of *England*. By this our dangers grow great and come neere vs. When the *Church* is in danger, to whō may we flie vnto for helpe next vnder God, but only to *your* M^tie, whom God hath ſet a *nurſing father* of his *Church* here. Of neceſsity theſe things muſt be brought to *your* Maties knowledg, whoſe godly care is, that this Church which

which hath thus long proſpered and flouriſhed, by the bleſsing of the Almighty, and the fauor of godly & gracious princes, may not looſe that honor vnder ſo good & gracious a king, which it hath held vnder your noble predeceſſors. I wil not ſay, *Defende me gladio*, but defend the *truth* & *faith*, whereof God hath made you *the Defender*, and God (who only is able) wil not faile to defẽd you. I end with that propheticall promiſe, which I beſeech the God of heauẽ to make good to your M^tie. *No weapõs that are made againſt thee ſhall proſper,* Eſa. 54. 17. *and euery tongue that ſhall riſe againſt thee in iudgement, thou ſhalt condemne: this is the heritage of the Lords ſeruants, and their righteouſneſſe is of me, ſaith the Lord.*

Your M^ties moſt humble ſeruant
and Chaplaine,

GEO. CICESTRIENSIS.

ΑΝΑΚΕΦΑΛΑΙΩΣΙΣ
OR
RECAPITVLATION
of the Chiefe paſſages in this Booke.

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John Langley

CHAP. I.

The ſtate of the Controuerſie, and a ſummary Propoſall of the things handled in the Booke following.

THE *Authour* of the *Appeale* hath troubled the Church of ENGLAND with ſtrange Doctrines in two things eſpecially: *Firſt*, in the Doctrine of *Predeſtination* he attempteth to bring in a decree *Reſpective*, which he taketh for granted to bee the Doctrine of our Church: But this will neuer be granted by *vs*, nor proued by him. *Secondly*, he taketh it likewiſe for granted, that the Doctrine of our Church is, that a man may *fall away* from grace *totally* and *finally*. If his meaning be, that ſuch as are called and iuſtifyed

according to Gods purpose, may so fall away, this was neuer a Doctrine of the Church of *England*. If his meaning be, that others may fall away, which are not called and iustified according to Gods purpose, then hath hee troubled the Church with an idle Discourse to no purpose: For in this he hath no Aduersary. For it is necessary in the beginning to agree vpon the state of the question. S. *Augustine* sets it in these tearmes: They that are called and iustified according to Gods purpose, cannot fall away. Now against this question proposed in these tearmes, the Author of the *Appeale* disputeth: For *pag.* 73. scorning and reiecting this Doctrine, he writeth against his informers as he calleth them, thus. *It is your owne Doctrine, God hath appointed them to grace and glory, God according to his purpose hath called and iustified them, therefore it is certaine that they must, shall be saued infallibly.*

In the matter of Predestination I haue euer beene fearefull to meddle; it is one of the greatest and deepest of Gods Mysteries: We are with reuerence to wonder, and with Faith and Humility to follow that which God in his

his Scriptures hath reuealed in this point, and there to ſtay. But it hath beene the vnbridled humour of ſome, to be ſtill prying into Gods ſecrets, and to runne raſhly and irreuerently into theſe Myſteries. Theſe things were neuer ſo irreuerently handled by any, as they haue beene of late by the *Arminians*. The Author of the Appeale, doth complaine of ſome who ἀμυήτοις χερσὶ καὶ ποσὶ ἀνίπτοις doe conclude vpon Gods ſecrets. I would to God, that he had beene as carefull to auoide that fault in himſelf, as he was to reproue it in others: *Toſtatus Abulenſis* hath a remarkeable ſpeech: *In nulla materia periculoſiùs erratur, quàm in hac de prædeſtinatione: Eligerem enim magis contra totius fidei veritatem peruersè ſentire, & in hac non errare, quàm in omnibus rectè iudicando in hac ſola deuiare.* The ſpeech is ſtrange, but he intended to ſhew, that errour is more dangerous in this point, then in all other: His reaſon is, *Quia ex nulla ſpeculatiua cognitione tantum finis noſter ſtatuitur, & operationes diriguntur.* And againe: *Scientia de prædeſtinatione ſpecialiori modo, quàm omnes aliæ, à Deo eſt; ex hac enim perditio vel ſaluatio noſtra exordium ſumit:* Therefore his aduice

Toſtat. in Geneſ. cap. 15.

 is,

it, that men ſhould bee very ſparing in the handling of ſuch a Myſtery: which aduice I am alſo deſirous to follow: yet heere I am drawne into it againſt my will. For when ſuch men as ſeeme to haue little reuerence to ſo high a Myſtery, runne raſhly and boldly into it, & (as it may ſeeme) without great præmeditation of the matter, which they ſhould haue thought on, conceiuing things contrary to that, which wee haue receiued from the Scripture, I may not be ſilent: For that were, as much as in me is, to betray the Truth. Yet my care ſhall be to ſay no more heerein, then I ſhall bee drawne neceſſarily to ſpeake for the Truth; and to remooue that which hath beene erroneouſly preſumed by others: For then is a man bound to maintaine the Truth, when it is oppugned.

It troubled mee not a little, I confeſſe, that I am to deale with a Miniſter of the Church of *England*; one that hath beene mine ancient Acquaintance, of whom I had greater and better hopes: But in Gods Cauſe all reſpects of Friendſhip and Acquaintance, yea if it were of blood and kindred,

muſt

muſt giue place to the Truth. *Leui* ſayde to his Father and to his Mother, *I haue not ſeene him, neither knew hee his Brethren, nor knew his Children : For they obſerued thy Word and kept thy Commandement : Deut. Chap. 33. verſe 9.* And this is the way to doe him good : For I am not out of hope of reclaiming of him, ſeeing hee hath promiſed, that if the euidence be cleare againſt him, or if he bee conuicted *per teſtes idoneos* to haue erred, he will recall it. The *Scriptures*, the ancient *Fathers*, and the *Doctrine* of the *Church* of *England* are *teſtes idonei*. I ſhall deale freely and plainely. For the ordering of the whole : Firſt, after a briefe *Introduction* ſet downe for the better vnderſtanding of the controuerſie, I will examine his extrauagant opinions concerning the *reſpectiue* decree of *Predeſtination*, and after, of *falling away* from Grace. Laſt of all, ſome *particulars* in his Booke.

This I doe not vndertake vpon any confidence that I conceiue in my ſelfe, I know many in our Church more worthy & able then my ſelfe, and I thanke God for them: But

as heretofore I haue had experience of Gods mercy, and found that the loue of the truth hath in other things enabled mee to defend the Truth, and helped me to know the Truth, ſo I reſt vpon the ſame helpe : I ſeeke Gods Truth, which will not faile them that ſeeke and loue it. And if any man of greater confidence in his wit and learning, will enter vpon the Defence of the Appeale (for I haue heard the whiſperings) I ſhall bee willing to ſpend the reſt of mine old dayes in this, for they cannot be ſpent in a better ſeruice.

CHAP. II.

An Introduction for the better vnderſtanding of the Controuerſie following.

THE *Church* of *England* was *reformed* by the helpe of our learned and Reuerend *Biſhops*, in the dayes of King *Edward* the ſixt, and in the beginning of the Reigne of Queene *Elizabeth*. They who then gaue that forme of reformation to our Church, held conſent in Doctrine with *Peter Martyr*, and

and *Martin Bucer*, being by authority appointed Readers in the two Vniuerſities; and with other then liuing, whom they iudged to be of beſt learning and ſoundneſſe in the reformed Churches: and of the Ancients eſpecially with S. *Auguſtine*, and were carefull to hold this Vnity amongſt themſelues, and with the reformed Churches. For that theſe worthy Biſhops who were in the firſt reformation, had this reſpect vnto *P. Martyr*, and *M. Bucer*, it is apparent, both becauſe the Doctrine of our Church doth not differ from the Doctrine that theſe taught, and becauſe that worthy Arch biſhop *Cranmer* cauſed our Leiturgy to be Tranſlated into Latine, and craued the conſent and iudgement of *M. Bucer*, who gaue a full conſent thereto, as it appeareth in his workes, *Inter opera Anglicana*. And *P. Martyr* being likewiſe requeſted, writeth in *his Epiſtles* touching that matter, his iudgement and conſent of the gouernment and diſcipline of our Church.

This vniformity of Doctrine was held in our Church without diſturbance, as long as thoſe worthy Biſhops liued, who were employed

ployed in the reformation.

For albeit the *Puritanes* disquieted our Church about their conceiued *Discipline*, yet they neuer mooued any quarrell against the Doctrine of our Church, which is well to be obserued. For if they had embraced any Doctrine which the Church of *England* denied, they would assuredly haue quarrelled about that aswell, as they did about the Discipline. But it was then the open confession both of the *Bishops* and of the *Puritanes*, that both parts embraced a mutuall consent in Doctrine, onely the difference was in matter of inconformity: Then hitherto there was no *Puritane Doctrine* knowne.

The first disturbers of this vniformity in doctrine, were *Barret* and *Baro* in *Cambridge*, and after them *Thomson*. *Barret* and *Baro* began this breach in the time of that most reuerend Prelate, Arch-bishop *Whitgift*.

Notwithstanding that these had attempted to disturbe the Doctrine of our Church, yet was the vniformity of Doctrine stil maintained.

For when our Church was disquieted by

Barret

Barret and *Baro*, the Biſhops that then were in our Church, examined the new Doctrine of theſe men, and vtterly diſliked and reiected it: And in the point of Predeſtination confirmed that which they vnderſtood to be the Doctrine of the Church of *England* againſt *Barret* and *Baro*, who oppugned that Doctrine.

This was fully declared by both the Archbiſhops, *Whitgift* of *Canterbury*, and *Hutton* of *Yorke*, with the other Biſhops and learned men of both Prouinces, who repreſſed *Barret* and *Baro*, refuted their doctrine, and iuſtified the contrary, as appeareth by that Booke, which both the Archbiſhops then compiled.

The ſame Doctrine which the Biſhops then maintained, was at diuers times after approued, as in the *Conference at Hampton Court*, as will be hereafter confirmed. And againe it was confirmed in *Ireland*, in the Articles of Religion, in the time of our late Soueraigne, *Articulo* 38.

The Author of the Appeale pleadeth againſt the *Articles* of *Lambeth*, and iuſtifieth the Doctrine of *Barret*, *Baro* and *Thomſon*,

auerring the ſame to bee the Doctrine of the Church of *England*.

This he doth not by naming of thoſe men, whoſe names hee knew would bring no honour to this cauſe: but by laying downe and iuſtifying their doctrines, and ſuggeſting that they who maintained the doctrines contained in the *Articles* of *Lambeth*, are *Caluiniſts* and *Puritans*: So that thoſe Reuerend Archbiſhops, *Whitgift* and *Hutton*, with the Biſhops of our Church, who then liued, are in his iudgement to be reiected as *Puritans*.

The queſtion is, Whether of theſe two poſitions wee muſt now receiue for the doctrines of our Church: that which *Barret*, *Baro* and *Thomſon* would haue brought in, which doctrines were then refuted and reiected by our Church: Or that doctrine which the Biſhops of our Church maintained againſt theſe men, which Doctrine hath beene ſince vpon diuers occaſions approued? If there were no more to be ſaid, I dare put it to the Iſſue before any indifferent Iudges.

CHAP.

CHAP. III.

An examination of the reſpectiue pretended decree of Predeſtination.

THE Author of the Appeale, vndertaking to maintaine the Doctrine of the Church of *England*, refuteth that which hitherto hath beene taken for the Doctrine of our Church, and maintaineth the Doctrine of the *Pelagians*, ſtriuing to make that to bee vnderſtood the Doctrine of our Church. A bold attempt, whether hee doth it through ignorance, or open malice to trouble the Church with theſe doctrines, which haue troubled ſo many Churches: that himſelfe knoweth beſt. But that this hee doth, it is apparant, by that which hee hath written, and will bee made more apparant by that which muſt now bee ſayde in the neceſſary defence of the truth, and of the Doctrines of our Church.

The poyſoned doctrines of the *Pelagians*,

were neuer well known before S. *Auguſtine* diſcouered that danger. The ſumme is to *pull downe* the *power* of *God*, and to *ſet vp* the *power of Man*. This they attempted to do by defacing the grace of God. And becauſe that could not be done, without controlling the Doctrine of Predeſtination, this they haue likewiſe attempted. Predeſtination is faſhioned into a new mould by theſe men, who haue made it not to depend vpon *God*, but vpon *Man*: That God himſelfe and his high and holy purpoſe and will muſt depend vpon ſomewhat in man, muſt exſpect mans Free will and merits. By this meanes they ſaw that grace might eaſily be defaced. So that the Queſtion is, whether that the fountaine of grace be in *God*, or in *Man*: For they take it from Gods good will and purpoſe, and place it in mans merits. This is the wiſedome of the *Pelagians*: which the Author of the *Appeale* ſeemeth to embrace, and, as well as he can, perſwadeth others to doe ſo: For firſt hee laboureth to corrupt the doctrine of Predeſtination, and then to deface the doctrine of Grace: Firſt againſt the doctrine of Predeſtination he hath brought

brought nothing, but the old and worne obiections of the *Pelagians*: Finding no other, hee was glad to take them, that hee might ſeeme to ſay ſomewhat againſt Predeſtination. Which obiections albeit Saint *Auguſtine* and others of the ancient *Fathers* haue anſwered, and refuted long agoe; yet that thing mooueth not this man: ſomewhat muſt bee ſaide to deceiue the ſimple, that will be deceiued. Firſt I will examine one ſentence of his Booke, by which we may vnderſtand his meaning in the point of *Predeſtination*: The ſentence is this. *Pag.* 58. ſpeaking of the 17. *Article*, he ſaith.

In all which paſſage there is not one word, ſyllable, or apex touching your abſolute, neceſſary, determined, irreſpective, irreſiſtible (in other places he addeth *Fatall, neceſsitating*) *Decree of God, to call, ſaue and glorifie Saint* Peter, *for inſtance, infallibly, without any conſideration had or regard to his Faith, Obedience, Repentance; and to condemne* Iudas *as neceſſarily without any reſpect had at all to his ſinne: This* (ſaith he) *is the priuate fancy of ſome particular men.*

The Author of the *Appeale* doth often

charge ſome men with a Doctrine, which no man did euer maintaine. For I ſay, hee is not able to prooue, that any haue maintained the Doctrine of predeſtination, in thoſe tearmes which hee propoſeth: Indeede *Pelagius* and his *Followers*, and amongſt them *this Author*, haue made theſe obiections againſt the Doctrine of Predeſtination: Wee vſe not theſe tearmes, wee reiect them, wee neede them not, wee finde them not in Scripture, wee haue enough in Gods Word to maintaine this Doctrine. Touching that which hee ſayth of *Judas*, that ſome ſhould teach, that by the decree of God, *Judas* ſhould bee condemned, without any reſpect to his ſinne; I ſuppoſe it will bee hard for him to finde any that teacheth ſo in thoſe tearmes. CALVIN I ſuppoſe is the man hee meaneth: But *Caluin* in many places ſaith the contrary, and confeſſeth that wicked men are damned iuſtly for their ſinnes: that Gods mercy appeareth in them that are ſaued, and his iuſtice in other. He ſaith indeede of the reprobate: *Principium ruinæ & damnationis eſſe in eo, quod ſunt à Deo derelicti:*

lecti : which this Author will alſo confeſſe, becauſe hee can ſay nothing againſt it.

But to open this point a little further. It muſt bee confeſſed, that whileſt ſome haue ſtrayed too farre on the left hand, touching the reſpectiue decree, that God, for reſpects in men, hath predeſtinated them : Others in zeale to correct this errour, haue gone ſomewhat too farre on the right hand, teaching that Predeſtination is a ſeparation betweene men and men, as they were found euen in the Maſſe of mankinde vncorrupt, before the Creation, and the fall of Man. It is true, that this Counſell of God was before the Creation and Fall. But heere we ſeeke vpon what ground firſt preſuppoſed, this counſell of God proceeded. Saint *Auguſtine* was cleere in this, that Gods purpoſe of Predeſtination preſuppoſed the fall of Mankinde, and the corrupt maſſe of mankinde in ſinne. And verily this opinion hath ſuch firme grounds of Scripture, that (ſo farre as I can iudge) are vnanſwerable : For the Apoſtle teacheth, that *Predeſtination* and *Election* are *in Chriſt*, Epheſians, Chapter 1. Verſe 4.

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As he hath choſen vs in Chriſt, before the foundations of the World: and *verſe* 5. *Who hath predeſtinate vs to be adopted through Jeſus Chriſt in himſelfe*: And *verſe* 11. *In whom wee were choſen when we were Predeſtinate.* Now if Predeſtination be in Chriſt, it muſt be acknowledged that this counſell of God had reſpect to the corrupt maſſe of mankinde: For the benefit that wee haue in Chriſt appeared not in the ſtate of innocency. Some haue anſwered that the Angels had that benefit of their ſtanding in Chriſt. To this I ſay, granting that the Angels had that bleſſing from Chriſt: yet this is a thing without doubting, and beyond all contradiction, that the doctrine of Predeſtination, as the Apoſtle teacheth it, is not for Angels, but onely for men; not for men in the ſtate of innocency, but for ſinnefull men. In declaring the purpoſe of Predeſtination the Lord ſaith, *I will haue mercy on whom I will haue mercy.* Then the counſell of Predeſtination, is the counſell whereby God ſheweth mercy where hee will: But mercy doth preſuppoſe *miſery*, and a ſinnefull eſtate in man: Againe, the purpoſe of God is conducted to

his

his end by ſuch meanes as God hath ſet, and the Apoſtle hath opened: that is, by Predeſtination, Vocation and Iuſtification, to Glorification, that is, to the intended end. But Vocation and Iuſtification cannot bee vnderſtood of Angels, but of men: and not of men without ſinne in the eſtate of innocency, but of ſinfull men. For ſinners are called to repentance: and ſinners they muſt be that are iuſtified from their ſinnes. None are called to repentance and iuſtified from ſinne, but ſinners. And it is alſo certaine that none are thus called and iuſtified, but onely they, that are predeſtinated: Therefore Predeſtination doth not looke vpon the maſſe of mankinde vncorrupt and innocent, but vpon the maſſe corrupted. Theſe things are ſet in ſuch euidences of the Scriptures, that for my part I know not what can be ſaid to impeach them. Vpon theſe grounds wee muſt confeſſe, that both Predeſtination and reprobation doe reſpect that ſinfull and corrupted maſſe of mankinde.

But betweene Predeſtination and repro-

bation, amongſt many other, this is one difference, that all men for ſinne haue deſerued reprobation, but no man could deſerue mercy to be deliuered by predeſtination: Rom. 3. 23. *For there is no difference, for all haue ſinned, and are depriued of the glory of God.* Then in the ſinfull eſtate of corruption all are found once alike, and *all depriued of the glory of God.* And what is this to be depriued of the glory of God, but to deſerue reprobation? So hee ſaith, Rom. 11. 30. *God hath ſhut vp all in Vnbeliefe:* So that all that are receiued to mercy by Predeſtination, Vocation, Iuſtification, are taken out of the corrupted ſtate of mankinde, the reſt are left in their ſinnes. Theſe wee call men reprobate, that are left in their ſinnes; and in the end iuſtly condemned for ſin. But why ſome are left in their ſinnes, other deliuered from their ſinnes by Predeſtination, Vocation, Iuſtification, of this no cauſe can bee giuen, but the will of God.

But ſaith our Author, *In that Article there is neither word, ſyllable, or apex to proue, &c.* Yes ſir, there is ſomewhat: For in that Article,

Article, *Predeſtination* is ſaid to be *The euerlaſting and conſtant purpoſe of God.* It is ſaid in the Article, that *They that are Predeſtinated, are called according to Gods purpoſe*: This is enough to prooue all which they intend, and to ouerthrow your new Doctrine, that men are called in conſideration of their Faith, Obedience and Repentance. The Article ſaith moreouer, *That they are iuſtified freely.* If freely, then without conſideration of any thing fore-ſeene in man. Thus whilſt in curioſity you were ſeeking your *apices*, you ſtumbled and are falne into a dangerous pit, out of which God deliuer you. I will do the beſt ſeruice I can, to make you ſee theſe dangers.

Your common Obiection againſt them, that teach Predeſtination to depend onely vpon Gods will, is this: You ſay, *They bring in a decree abſolute, neceſſary, irreſpectiue, irreſiſtible, determined, fatall, neceſſitating.* Theſe Obiections you borrowed from the *Arminians*, they had them from the *Pelagians*. But you ſay that *You haue read nothing of the Arminians.* It ſeemeth that

you are an excellent Scholler, that can learne your leſſon ſo perfectly without Inſtructors. If they who vſe theſe Obiections take them from the *Pelagians*, then you ſee that the Doctrine which the *Pelagians* oppugned, is the ſame which you oppugne.

S. *Auguſtine* had much controuerſie with the *Pelagians*. *Pelagius* taught that *Grace is giuen to men in reſpect of their merits*. S. *Auguſtine* refuteth this errour of *Pelagius*, for which he was condemned for an Hereticke in three Synodes. *Gratia Dei datur ſecundum merita noſtra.* This was the poſition which the *Pelagians* maintained, and which S. *Auguſtine* refuted. S. *Auguſtine* referreth the matter to Gods will and purpoſe onely. But this *Pelagius* denied, and ſaid, that grace dependeth not vpon Gods will onely: Hee denied not the will of God, but ſaid that Gods will had reſpect to merits fore-ſeene. In this ſenſe he ſaith, *Gratia Dei datur ſecundum merita noſtra*.. And in this ſenſe the *purpoſe* of God was held by the *Pelagians* to bee *reſpectiue*, as reſpecting ſomewhat fore-ſeene in men predeſtinated. *Pelagius* himſelfe ſaid,

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it reſpected *merits* : *others* ſaide, that it reſpecteth *faith* fore-ſeene: *others* deuiſed the reſpect of *workes* fore-ſeene, which is all one with *Pelagius* his merits fore-ſeene. The *Arminians* haue added the reſpect of *humility* fore-ſeene.

Hence ariſe two opinions about Predeſtination. The one, the *Doctrine* of the *Church* taught by S. *Auguſtine*, and *Proſper*, by S. *Hierome*, S. *Ambroſe*, S. *Gregory*, S. *Bernard*, and the reſt that herein followed S. *Auguſtine* : The other is the *opinion* of the *Pelagians* who oppugned this Doctrine.

If the queſtion be propoſed, why God receiueth one to mercy, and not another? why this man, and not that? to this queſtion all the Orthodoxe that haue taught in the Church after S. *Auguſtine* anſwer, that of this taking one to mercy, and leauing another, no reaſon can be giuen but onely the *will* of God. The *Pelagians* and *Arminians* ſay, that Gods will heerein is directed by ſomewhat fore-ſeene in men Predeſtinated. Now that Predeſtination dependeth onely vpon Gods will without reſpect to any thing

fore-ſeene in men, is, as I ſaide, the receiued Doctrine of Saint *Auguſtine*, and of the Church following: For before Saint *Auguſtine*, this thing came not in queſtion, as himſelfe in many places confeſſeth. The ſame is the Doctrine of the Reformed Churches. And this hath hitherto beene receiued the Doctrine of the Church of *England*; I will adde alſo, the ſame is the Doctrine of the Church of *Rome*, as *Bellarmine* deliuereth it. For he concludeth thus, *Reſtat igitur vt huius diſcretionis cauſa ſit voluntas Dei, quæ vnum liberat quia ei placet, alterum non liberat quia non placet.* Wherein hee followeth the Doctrine of Saint *Auguſtine* and the reſt.

Bellar. lib. 2. de grat. & lib. arb. cap. 16.

Of theſe two opinions, the Author of the *Appeale* hath made choyce of that which *Pelagius* helde againſt the Church, and maintayneth it by the arguments which the *Pelagians* haue vſed. For thus they obiected againſt the Doctrine of Saint *Auguſtine*, that he *brought in a decree, abſolute, irreſpectiue, irreſiſtible, determined, fatall, neceſſitating*, and theſe bee our Authors Obiections.

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It muſt be confeſſed it is a wrong to lay to mens charge Doctrines in other tearmes then themſelues do teach. Theſe tearmes are not vſed by them, whom this man chargeth: We do not deale ſo with the Papiſts, or any other: For my part I miſlike theſe tearmes: But if by this word *decree* there be nothing intended, but the purpoſe of Gods election, I will not wrangle for words: Only I thinke that wee may ſpeake moſt warrantably in the words of the Scripture: For the holy Scripture hath furniſhed vs with words ſufficient. We finde it there called the *will* of God, & προθεσις, the *purpoſe* of God, and εὐδοκία, the *Good pleaſure* of God. Theſe words ſuffice to ſober mindes to expreſſe this Doctrine.

Then he chargeth vs to teach that this *decree* is *abſolute*. Becauſe the *Pelagians* and their Followers inferre an abſolute *decree*, they ſhould declare what they meane by this word abſolute. If this bee the meaning of the word, that Gods purpoſe of Predeſtination dependeth vpon the only will of God, and not vpon any thing fore-ſeene in men

men Predeſtinated, which God reſpected in Predeſtinating: then I affirme that this is the ancient and Catholike Doctrine of the Church, and the contrary is the Doctrine of the *Pelagians*. If this Author would ſpeake for the *Pelagians* againſt the receiued Doctrine of the Church, then muſt he declare vnto vs what thing did moue the will of God. And by this meanes he will teach vs a thing which no man euer could ſpeake to, to know the cauſe of Gods will. *Dicat qui poteſt.* I thinke hee knoweth as little in this matter as other men. And yet hee is bound to inſtruct vs in this Myſtery. For he that ſaith, the will of God dependeth vpon ſomething, is bound to ſhew what that thing is vpon which the will of God dependeth: But if it bee independing and reſpecting nothing but it ſelfe, why then is it not abſolute? And why then doth hee with the *Pelagians* caſt this againſt Gods purpoſe of Predeſtination, that it is abſolute?

The next accuſation is, that this *decree* is *neceſſary*. Can any man giue vs a reaſon, why the purpoſe of God ſhould not be neceſſary?

ceſſary? Our Author writeth thus; Pag. 10. *The will of God is the neceſſitie of things, ſay your Maſters out of Saint Auguſtine miſunderſtood.* Hee that chargeth others with miſunderſtanding, ſhould declare the true vnderſtanding, that they that miſunderſtand, may bee informed. Hee doth not this, but we muſt all be ſuppoſed to miſunderſtand this thing, in the vnderſtanding whereof he will not helpe vs.

There muſt bee ſome cauſe of the neceſſitie of thoſe things that are neceſſary. What cauſe can this bee? It muſt either bee the will of God, or ſome other thing. The ancient Writers of the Church make it the will of God. If you can finde any other cauſe, you muſt declare it. The will of God may truely be ſaid to bee the neceſſitie of things, becauſe it is the prime, high and neceſſary cauſe of things. If you grant not this, then you muſt point out vnto vs ſome ſuperior cauſe: which becauſe you cannot do, you muſt be contented with vs to confeſſe, that the will of God is not onely neceſſary, but the neceſſitie of things.

Brad. lib. 1. cap. 10. *Bradwardin*, that worthy *Archbishop* of *Canterbury*, citeth out of *Anselme*, his Ancient in the same See, diuers things to this purpose: *Anselm. 1. cur homo Deus*: *Si vis omnium quæ fecit & passus est scire necessitatem, scito omnia ex necessitate fuisse, quia ipse voluit.* And againe, *Omnis necessitas aut impossibilitas Dei subiacet voluntati: illius autem voluntas nulli subditur necessitati, aut impossibilitati. Nihil enim est necessarium aut impossibile, nisi quia ipse ita voluit.* And in this respect *S. Augustine* speaking of this powerfull will of God, whereby he doth what he will, and suffereth euen euill things, that hee may turne them vnto good, saith, *Nisi hoc credamus, periclitatur ipsum confessionis nostræ initium; quia in Deum patrem omnipotentem credere confitemur: Neque enim ob aliud veraciter omnipotens diceretur, nisi quia quicquid vult potest, nec voluntate cuiusquam creaturæ voluntatis omnipotentis impeditur effectus.* And againe, *Voluntas Dei omnium quæ sunt ipsa est causa. Si enim habet causam voluntas Dei, est aliquid quod antecedit voluntatem Dei, quod nefas est credere.* Vpon these grounds the Ancients conclude, that the

Enchir. cap. 96.

De Genes. contra. Man. lib. 1. c. 2.

will

will of God is neceſſary, that it is the cauſe of all neceſſity in things, and therefore may well be ſaid to be the neceſſity of things.

But why is this caſt vpon vs as an error, that we teach that the purpoſe of Gods Predeſtination is neceſſary? Will this man ſay that it is not neceſſary, but contingent? one of the two he muſt ſay. If *neceſſary*, then is he idle that obiecteth this againſt Predeſtination. If *contingent*, then hee rumneth blindfold into an high blaſphemy, pronouncing the purpoſe of God to bee contingent. It may be amongſt the late *Arminians*, who neuer care what they ſpeake or write, ſome may bee found to vtter ſuch abſurd blaſphemies. But theſe men we leaue to their owne humors, which forſake vnderſtanding, godlineſſe and piety. The next accuſation of *this Author* and the *Pelagians* is, that this *decree* is *irreſpectiue*. S. *Auguſtine* as before I related, affirmeth in diuers places, that *Pelagius* taught that the grace of God is giuen in reſpect of merits. In this reſpect *Pelagius* and his followers held the decree reſpectiue, as this man doth. He muſt tell vs

Lib. 1. contra Pelag. & Coleſt. cap. 6.

what Gods purpose respected, and hee must giue vs a reason why hee was so bold, as to make this a doctrine of the Church of *England*, which was first inuented, and alwaies afterward maintained by the *Pelagians* against the Church.

The next accusation is, that the purpose of Predestination is *irresistible*. This obiection is much vsed by the *Arminians* taken from the *Pelagians*. This was first deuised to set forth the glorious power of Freewill. If the question be moued, whether Freewill may resist grace? it is apparant naturally in the *vnregenerate*, it may resist, it doth daily resist: according to that, *Acts* 7.51. *You haue alwayes resisted the holy Ghost*. But if the question bee moued of *them that are called according to Gods purpose*, whether they resist the grace of their calling (in which the Apostle teacheth that there is the *exceeding greatnes of Gods power*: and what is that but Gods omnipotent power? *The eyes of your vnderstanding being inlightened, that you may know what the riches of the glory of his inheritance of the Saints, and what is the exceeding greatnes of his power to vs-ward, who beleeue*

Ephes. 1.18.

beleeue according to the working of his mighty power. Now wee beleeue by the power of his calling: therefore this exceeding greatneſſe of his power is in his calling: For the firſt grace that is wrought in vs is faith, which is wrought according to this power of his calling.) If therefore the queſtion be of them that are thus called according to his purpoſe,& according to this great power;then, remouing the humour of contention, the truth will eaſily appeare. For this power of God doth ſo order the will of man, that the will of man cannot but bee willing to receiue this grace,when it is thus ordered,framed and wrought vpon; for the power of working is in grace: grace worketh,conuerteth nature & healeth it: nature is wrought vpon,conuerted and healed. So the queſtion is, whether nature in this caſe doth reſiſt the omnipotent power of God? S. *Auguſtine* ſaith, *Deo volenti ſalvum facere hominem, nullum hominis reſiſtit arbitrium.* But then ſaith our Author, it muſt follow that *the will of God is irreſiſtible.* *Lib. de corrept. & gratia, cap. 14.*

I demand from whence hee had this

obiection to dart againſt Gods Predeſtination? it is apparant that it commeth out of the ſame quiuer out of which he had all the reſt. I muſt intreat him to obſerue this obiection more exactly: and by this hee may finde againſt whom hee diſputeth: for the bleſſed *Apoſtle* layeth downe theſe things in order: Firſt, the *doctrine*, which this Author oppugneth; ſecondly, this mans *obiection* againſt that doctrine: and laſtly, the *anſwer* to this obiection. Rom. 9. 18. &c. The *doctrine* in this Apoſtolicall concluſion: *Therefore hee hath mercy on whom hee will haue mercy, and whom he will he hardeneth.* The *obiection* in theſe words: *Then thou wilt ſay vnto me, Why doth he yet complaine, who hath reſiſted his will?* The *anſwer* in theſe words: *Nay, but ô man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus?* Our Author muſt conſider againſt whom he maketh this obiection, when he accuſeth Gods purpoſe of Predeſtinatiõ to be a decree irreſiſtible: For the Apoſtle hath met with this obiection: *Who hath reſiſted his will?* The Apoſtle ſaith not that

that men *may reſiſt* this will of God, but hee ſaith that this manner of obiecting is *replying* againſt God. S *Auguſtine* obſerued thus much. *Voluntati eius quis reſiſtit? Numquid reſponſum eſt ab Apoſtolo; ô homo falſum eſt quod dixiſti? non; ſed reſponſum eſt, ô homo quis tu es, qui reſponſas Deo?* And that which the bleſſed Apoſtle hath taught in this one obiection, wee may by good ground and warrant from the Apoſtle iudge accordingly in all the reſt of theſe accuſations and obiections, which are here brought againſt the doctrin of Predeſtination, that all theſe obiections are nothing elſe but replying againſt God. How could ſuch a deſperate conceite come into the heart of one that profeſſeth the Goſpell in our Church? What this Author may thinke hereof I know not: but verily I ſhould tremble, if I were found in ſuch a caſe, in plaine tearmes, oppoſite to the Apoſtle; obiecting that which the Apoſtle hath ſo ſeuerely repreſſed.

Lib. de Praedeſt. Sanct. cap. 6.

Another accuſation againſt Predeſtination is, that it is *determined*. I thinke the man did not vſe much premeditation in theſe things,

things, but tooke them vpon the credit of
ſome that he truſted. For that the purpoſe of
God ſhould bee determined, did euer any
man doubt? The very word *propoſitum*, the
purpoſe of God, doth prooue a *determination*.
And he may read, that *neither Herod, nor Pon-
tius Pilate, nor the Gentiles, nor the Iewes*, in
ſhewing their greateſt malice againſt Chriſt
and his Apoſtles, and in exerciſing their
greateſt cruelty, could go no further, nor do
Acts 4.28. *no other thing, then whatſoeuer the hand and Coun-
ſell of God had determined before to be done.* This
was neuer doubted, no not amongſt the *Pe-
lagians*, that the Counſell and purpoſe of
God is determined. Onely the queſtion is
what doth determine Gods purpoſe? whe-
ther his owne *will*, or mans *Freewill*? If *this
mans* purpoſe bee to giue this to mans free
will, then he commeth home to the *Pelagi-
ans*. If he confeſſe this determinating powe
to be in Gods will; then to what end doth
he obiect this, as a thing abſurd, that the de-
cree is determined?

The laſt accuſation is, that they who hol
the Doctrine of *Predeſtination*, bring in *Fa-
t*

tall neceſsity. As *he* vſeth this obiection, ſo the *Pelagians* vſed it, and vrged it againſt S. *Auguſtine*. S. *Auguſtine* complaineth of ſuch accuſers of his Doctrine: *Pelagiani nobis obijciunt, quod fato tribuamus Dei gratiam: Ipſi potiùs Dei gratiam fato in parvulis tribuunt, qui dicunt fatum eſſe, vbi meritum non eſt.* And in another place: *Nec ſub nomine gratiæ fatum aſſerimus. —Si autem quibuſdam omnipotentis Dei voluntatem placet fati nomine nuncupari, profanas quidem Verborum nouitates euitamus, ſed de verbis contendere nolumus.* *Lib. de dono perſeu. Cap. 22.* *Ad Bonif. lib. 2. cap. 5.*

This Author taketh his pleaſure to vſe the ſame Obiections againſt *Predeſtination*, which the *Pelagians* vſed. But the indignity is, that whileſt he is thus wrangling againſt our Church with the *Pelagians*, he muſt bee ſuppoſed (forſooth!) to maintaine the Doctrines of our Church; as if our Church had need of ſuch maintayners. Who did accuſe the Doctrine of our Church? For now hee hath done with the *Gagger*, hee is turned to others who charge not the Doctrine of our Church. The Doctrine of our Church hath been, and will be maintained by other men

and meanes: We need no *Pelagians* to helpe vs herein. This man hath more dishonored our Church, and slandred our Doctrines, then euer did any member of our Church: This is plaine dealing without malice. For if he were not plainely told of his errours, how could he see them and redresse them? as our hope is he will. But to proceed, *S. Augustine* sporteth himselfe with the folly of such, as charge him to induce fatall necessity vnder the name of grace. *Potest enim hinc similiter stultus fati assertorem Apostolum putare vel dicere. Quum enim propterea nobis calumnientur, dicentes nos gratiæ nomine fatum afferere, quia non secundum merita nostra dari dicimus gratiam Dei: proculdubio confitentur quòd ipsi secundùm merita nostra gratiam dari dicant.* And verily we can say no lesse to this man, then *Augustine* said to the *Pelagians*, that in making these obiections, he doth secretly confesse that the grace of God is giuen according to our merits. For there was neuer any that vsed these obiections against *Predestination*, but held withall that conclusion, that the grace of God is giuen in respect

ibid.

ſpect of merits, and therefore this man ſticketh not at this, but commeth home roundly to the ſame concluſion: as preſently it ſhall appeare.

Proſper found himſelfe troubled with the ſame accuſations, in that other part of derelict̃ion. *Obiciunt* (ſaith hee) *quòd ex prædeſtinatione Dei, velut fatali neceſsitate homines in peccata compulſi, cogantur ad mortem.* *Proſper* ſhortly returneth this: *Quiſquis ex prædeſtinatione Dei velut fatali neceſsitate homines in peccata compulſos cogi dicit in mortem, non eſt Catholicus.* *Aduerſ. calumniat. Aug. c. 1.*

That Doctrine of the reſpectiue decree which the Author of the *Appeale* nouriſheth as a Viper in his boſome, doth indeede reſpect that concluſion of *Pelagius*; that *Grace is giuen according to merits.* For if *grace* bee giuen according to ſome reſpects or vertues found or foreſeene in men predeſtinated, then it muſt follow as *Pelagius* taught, that *Grace* is giuen according to merits: for in the end they will cloſe: For this reſpectiue decree reſpecteth ſomewhat in the predeſti-

nated: What is that, but ſome vertue? and what is that, but ſome merit, as that word was of old vſed in a large ſence? Thus hee hath brought his reſpectiue decree to a faire iſſue, to ioyne hands with *Pelagius*. Perhaps he may ſeeke an euaſion, that by a reſpectiue decree he meaneth not the *decree* of *Predeſtination*, but of *Reprobation*, which is in reſpect of ſinne. I could wiſh that hee had beene ſo aduiſed, as to haue reſerued this refuge for himſelfe: But he ſpeaketh of the *decree* of *Predeſtinatiō*, ſcornfully calling it our *New Doctrine*, & ſometimes *our decree*, ſometimes the *Priuate fancy of ſome particular men.*

But himſelfe putteth this matter out of doubt, in thoſe words of his before cited, on the 17. *Article. There is not* (ſaith he) *any word, ſyllable or apex touching your abſolute, neceſſary, determined, irreſiſtible, irreſpectiue decree of God, to call, ſaue and glorifie* S. Peter, *for inſtance, without any conſideration had or regard to his Faith, Obedience and Repentance, and to condemne* Iudas *as neceſſarily, without any reſpect had to his ſinne: This* (ſaith he) *is the priuate fancy of ſome particular men.*

Now

Now are we come to the inſtance of S. *Peter*: For to all other things I haue ſpoken. In this inſtance hee hath ſomewhat roundly opened himſelfe: This taketh away that refuge, which he might haue reſerued, to ſay, that by his reſpectiue decree, hee might haue meant onely reprobation: That men that are forſaken, are iuſtly throwne into condemnation in reſpect of their ſinnes.

For to ſpeake ſomewhat to this particular. If that bee granted which we haue proued before by euident Scriptures, that both *Predeſtination*, and *Reprobation*, reſpect the corrupt maſſe of mankinde: This I ſay being granted: It followeth that Gods iuſtice did finde a iuſt cauſe to condemne all men, becauſe all haue ſinned and are depriued of the glory of *God*: But *God* in his mercy receiueth ſome to fauour: Of this receiuing ſome rather then others, lying in the ſame common eſtate, we can find no other cauſe but the meere and onely *Will* of *God*: *God* in his iuſtice condemneth other; of this beſide the *Will* of *God* we finde a generall meritorious cauſe, to be the *ſinne* of thoſe men

that are condemned. Heere riſeth a queſtion, whether there be an abſolute decree of Reprobation? If wee vnderſtand an abſolute decree to bee ſuch as dependeth vpon the onely *will* of *God*, without reſpect to any other thing; then I confeſſe, I cannot vnderſtand any ſuch abſolute decree in this: For thoſe things are heere vnderſtood abſolute, which depend vpon no other cauſe, but onely the *will* of *God*. Now heere beſides the *will* of *God*, we finde *ſinne* to bee a iuſt cauſe to condemne, and to reprobate. For this ground we take with Saint *Auguſtine*, that *Predeſtination* and *Reprobation* do reſpect ſinne. And if beſides the *will* of *God*, ſinne alſo bee a iuſt cauſe of condemnation, then, I vnderſtand not how any decree herein can be abſolute. But if it ſhould bee further queſtioned, whether *derelict*ion of ſome rather then other ſome in their ſinne bee abſolute? ſo farre as my knowledge reacheth, I muſt yeeld that this may bee called abſolute; becauſe in this there is no other cauſe of putting a difference betweene equals but onely the *will* of *God*:

For

For ſeeing that all men are once found ſinners, there may bee a cauſe giuen why all men may iuſtly deſerue condemnation. The cauſe is apparant, that is, ſinne; but why any man rather then another, *Jacob* rather then *Eſau*, *Peter* then *Judas*, ſhould bee ſaued, no cauſe appeareth, but onely the will of God, and his mercy to them whom hee is well pleaſed to deliuer from ſinne. Vpon theſe grounds Saint *Auguſtine* ſaith, *Obdurationis meritum inuenio, miſericordiæ meritum non inuenio.* But ſome obiect thus: If ſinne bee the cauſe of condemnation and reprobation, then muſt all men bee condemned and reprobate; for all haue ſinned. Whereby they would inferre, that ſinne is no cauſe of condemnation and reprobation, but onely the will of God. But I denie the conſequence; for the true conſequence ſhould bee this: If ſinne bee the cauſe of condemnation and reprobation, then no man can finde any cauſe in himſelfe why he ſhould not be condemned & reprobate. For I ſuppoſe that the greateſt Saints that euer liued, could

finde

finde no cauſe *in themſelues* why they might not be condemned and reprobate: I ſay *in themſelues*: for if they looke out of themſelues vpon Chriſt, then they finde an high and onely cauſe, the will of God in Chriſt, the purpoſe of God in Predeſtinating, and the graces that proceed from his purpoſe.

Some may happly ſay, that theſe queſtions and quirkes might bee forborne, and not ſpoken of at all. I anſwer, I am of the ſame minde: But when the enemies of the Truth, *Pelagians* and *Arminians* are euer buſie in ſtirring theſe queſtions, theſe buſie heads impoſe a neceſſity vpon them that loue the Truth to maintaine it, and by plaine writing to walke ſafely and plainely euen through the middeſt of *Mæandrian* crookes and windings of the Aduerſaries. The Church (ſaith *Tertullian*) hath a rule, and this rule hath no queſtion, but ſuch as Hereſies bring in.

Thus wee ſee, there may be a cauſe of condemnation beſides the onely will of God, but concurring with Gods will; but of ſaluation no cauſe can be giuen but the onely will of God. Yet our *Author* here vndertaketh

dertaketh to finde a cauſe beſides the onely will of God, though concurring with Gods will. This he doth in the inſtance of S. *Peter*: For he ſaith, that *There is neither word, apex, nor ſyllable to proue that God did call, ſaue, & glorifie S.* Peter *without any conſideration had, or regard to his faith, obedience, and repentance.*

The better to vnderſtand this, wee muſt cleare ſome things which he hath confounded. They that deale not plainly, confound many things of purpoſe, which muſt be diſtinguiſhed that the matter may be cleared. He ſaith, that *S. Peter was not called, ſaued, and glorified without conſideration, or regard of his Faith, Obedience, and Repentance.* This propoſition in truth containeth three propoſitions in it: and neither can he conclude three propoſitions at once, neither can any man anſwer to three at once. Therefore we muſt diſtinctly ſeparate theſe three propoſitions, that his confuſion may appeare, and that a cleare anſwere may bee framed vnto the point in queſtion.

Of theſe three propoſitions, the firſt is; S. *Peter was not called without reſpect to his Faith,*

Obedience, and Repentance. The ſecond is, Saint *Peter was not ſaued without reſpect to his Faith, Obedience, and Repentance.* The third is, Saint *Peter was not glorified without reſpect to his Faith, Obedience, and Repentance.* Theſe three things are not all of one kinde. The two latter propoſitions wee grant; the reaſon is, becauſe ſaluation and glorification are in the nature of a reward. Now the Scripture witneſſeth, that *God will reward euery man according to his Workes:* And therefore Saint *Peters Faith, Obedience* and *Repentance,* ſhall bee rewarded with ſaluation, and glorification; and ſaluation and glory may bee ſaid to reſpect theſe good workes that went before.

But the firſt of theſe propoſitions is, that Saint *Peter* was not *called* without reſpect to his *Faith, Obedience* and *Repentance.* Heere wee cloſe with him. I muſt charge him with *Pelagianiſme* in that very point of this Hereſie, for which *Pelagius* was condemned for an Heretike in the Synode of *Paleſtina,* as Saint *Auguſtine* often relateth. In which Synode the Doctrines

of

of *Pelagius* were condemned, as they were alſo in many other Synodes: *Concilio Carthag. 7. Concilio Meleuitano: Concilio Arauſica*: And alſo condemned by the decrees of the *Popes* that then were, and the *Emperors*.

He ſaith that Saint *Peter* was *not called* without reſpect and conſideration had to his *faith, obedience* and *repentance*. In denying this propoſition he affirmeth the contradictory: That Saint *Peter* was *called* in conſideration and reſpect of his *faith, obedience* and *repentance*. This is the ſame which the Church hath condemned in *Pelagius*: For *Pelagius* taught no otherwiſe but thus: *Gratia Dei datur ſecundum merita noſtra*; In reſpect or conſideration of our merits. This man teacheth that Saint *Peter* was *called* in conſideration or reſpect of his *faith, obedience* and *repentance*. This is euidently *Secundum merita*, as *Pelagius* vnderſtood *merita*. For thoſe things which *Pelagius* and the Ancient *Fathers*, who wrote in his time, called *merita*, were no other then theſe, which *this man* calleth *faith, obedience*, and *repentance*;

pentance; *Pelagius* knew no greater merites then theſe. If St. *Peter* was called in conſideration and reſpect of theſe things, then was that grace of his calling giuen in conſideration and reſpect of theſe things, & ſo *Gratia datur ſecundum merita* : *Secundum merita*, whether we tranſlate, *according to merites*, or *in reſpect* and conſideration *of merites*; all is one. I ſtand not vpon any curioſity of Words, there is no difference in the matter. It followeth neceſſarily, that this man teacheth that Doctrine, for which *Pelagius* was condemned for an Heretike: let him ſhift this as he can.

Here the *Author* of the *Appeale* may conſider what wrong he hath done to the *Church* of *England* in obtruding, for Doctrines of our Church, the old rotten Hereſies of *Pelagius*. And let him alſo conſider who doth now γυμνῆ τῆ κεφαλῆ, trouble and betray the Church of *England*. Wee teach with the Scriptures, and with the moſt Orthodoxe Ancient Church, that St. *Peter* was predeſtinated and called vnto *Faith*, *Obedience*, and *Repentance*. This man runneth with the *Arminians*

minians into the depth of *Pelagius* his poyſoned Doctrine. And was it not likely that he ſhould runne this way, who being a priuate man without Authority, taketh vpon him to impoſe Doctrines to our Church, to change thoſe that are receiued, and in place thereof to reuiue the *Pelagian* errours, to beare men in hand that theſe are the Doctrines of our Church; to ſcorne men that haue bene reuerenced for their Learning, and will be reuerenced in the Ages following; ſuch as Arch-biſhop *Whitgift*, Arch-biſhop *Hutton*, Doctor *Rainolds*, Doctor *Whittakers*, and the other Biſhops and Learned men, that joyned with them, whom this man accounteth ſometimes *Caluiniſts* and *Puritanes*, ſometimes that *they were reputed learned*, as if himſelfe had that in Truth, which they did but ſeeme to haue; Who beeing a *Prieſt* of the Church of *England*, accuſeth *Biſhops*, his ſuperiours, to bee *Puritanes*; as all muſt bee to him, who yeelde not to his fooliſh and erroneous Doctrines: who in ſpeaking of his owne ſtile, calleth it an *Exaſperating ſtile*:

Who in this exaſperating humour careth not, and profeſſeth that he careth not, what any thinke that pleaſe not this his humour: Who with ſuch height of diſdaine ſleighteth the diligence and induſtry of his brethren gathered at the *Synode* at *Dort*. Yet they who were imployed in that ſeruice, were authorized by his Majeſties Commiſſion, directed by his Inſtructions, and when they returned rendring to his Majeſty an account of their imployment, were moſt graciouſly approued of by his Majeſty, only they cannot get the approbation of this Gentleman. It were good for him to conſider theſe exaſperating humours; they proceede from Pride: Here is neither *Humility* nor *Charity* to be found, & therefore not the *Spirit* of God. And what good can hee do in Gods Church, that commeth in Pride, and a ſpirit exaſperating without charity and humility? Sir, I write not this in choller, nor in malice to your perſon: but I haue told you plainely the cenſures of thoſe men, with whom I haue ſpoken in this matter; both of the higher ſort in the Church, who

are your *Fathers*; and of inferior ranke, who are your *Brethren*. I omit the cenſure of the *Layty*. I ſpeake of them that are able to iudge of your ſpirit. And becauſe they haue obſerued theſe things in you, I thought the beſt ſeruice I could doe you, was plainely to let you know theſe things that you may amend them.

It were good and neceſſary for you to vnderſtand how you haue beene fetched ouer by thoſe cooſening companions the *Arminians*, who haue plunged you in with themſelues in the depthes of *Pelagius*. Their end in deuiſing that *reſpectiue decree* is, that Predeſtination ſhould not be ruled by *Gods will*, and eternall purpoſe, but by *mans free will*. And this is the end which you muſt imbrace, vnleſſe God turne your heart, and warne you to auoyde theſe dangerous and pernitious doctrines; wherein you draw the yoake with *Pelagius*. God make you to ſee your errour, and to make ſome ſatisfaction to the *Church of England*, whom you haue ſo much wronged.

We ſay in this, as S. *Auguſtine* ſaid in the like.

De prædeſt. ſanct. cap. 10.

like. *Promiſit Deus, quæ ipſe facturus erat, non quod homines facturi erant, quum* Abrahæ *promiſerat in ſemine eius fidem gentium: quia etſi faciunt homines bona, ipſe tamen facit vt faciant, quæ præcepit. Alioquin vt Dei promiſſa compleantur, non in Dei, ſed in hominum eſt poteſtate.* That which Saint *Auguſtine* ſaith heere of the *promiſe* of God, is in like manner true in the *purpoſe* of Gods Predeſtination. For God doth predeſtinate that which hee himſelfe will do, not that which men would do. For albeit men according to Gods purpoſe are called, do beleeue, are iuſtified, walke in obedience and repentance, and other good workes, yet it is God that worketh that which hee predeſtinateth, and worketh according to his own exceeding great power, faith in men, charity, and hope, and maketh them walke in obedience: otherwiſe, that Predeſtination ſhould haue his effect, it ſhould not be in Gods power, but in mans power. Now if it be Gods *calling* that *gaue* to S. *Peter* faith, obedience, & repentance, how then doth this man ſay, that S. *Peter* was *called* in conſideration and *reſpect* of his faith,

faith, obedience and repentance? This is true that *God giueth theſe graces*: Now hee ſaith, that Saint *Peter was called in reſpect of theſe graces*: what can follow but this, that God *giueth* theſe graces to Saint *Peter*, in *reſpect* of theſe graces? Which were to runne giddy in a circle.

CHAP. IV.

A preuention of ſuch anſwers as may be made againſt this that hath beene ſaid.

SOme happely may obiect, that this is not ſo plaine *Pelagianiſme*. For *Pelagius* taught that there was ſomewhat in *Nature*, that did cauſe God to conferre grace; but this man ſeemeth to ſay, that God giueth grace not in reſpect of *nature*, but in reſpect of *grace*: For faith, obedience and repentance are *graces*: and if in theſe reſpects God giue grace, then it is grace that draweth grace, and not nature.

This obiection, as it may proceede from the *Pelagians*, is of no validity: For

Saint *Auguſtine* doth witneſſe that *Pelagius* himſelfe did confeſſe grace in *words*, but in *truth* denied it. I will not thinke that this man doth ſo collude in this word *Grace*. But becauſe hee followeth the ſame courſe which the *Pelagians* held, whether wittingly, or as I rather thinke, vnwittingly: Wee may not ſuffer the grace of God, whether wittingly, or vnwittingly to be defaced. The *Pelagians*, when they ſpeake of faith and charity, and ſuch like graces, giue but ſmooth words to colour their meaning, and to deceiue the ſimple: Some of them doe more plainly open themſelues; as *John Scotus*, who was the greateſt *Pelagian* that liued in his time: for it was hee that brought in the doctrine of *Meritum ex congruo*, which ſome of the moſt learned Papiſts (amongſt whom we may account *Franciſcus Victoria*) do confeſſe to bee the true doctrine of *Pelagius*. *Victoria* ſpeaking of that doctrine *De merito ex congruo*; ſaith plainely, *Hæc erat bona pars erroris Pelagianorum, ſi ego quicquam intelligo.* *Scotus* then teacheth that faith, charity and repentance may bee had *ex puris naturalibus*.

Relect. 1. de poteſt.

Con-

Concerning faith he ſaith: *Fide acquiſita ex puris naturalibus poteſt homo aſſentiri omnibus reuelatis à Deo.* And a little after: *Hoc igitur tenendum eſt tanquam certum, quod reuelatorum in Scripturis eſt nobis acquiſita fides generata ex auditu & actionibus noſtris, qua eis firmiter adhæremus.* And ſpeaking of faith infuſed, hee ſaith: *De fide infuſa quomodo ſit ponenda in nobis, hoc non eſt ita certum an ſit, vel quomodo ſit ponenda in nobis.* After the ſame manner hee ſpeaketh of charity, *Lib. 3. Diſtinct. 27. Quæſt. 1. & diſt. 28.* Now ſeeing theſe be their poſitions, it is not much materiall what words they giue; when, ſpeaking of grace, they intend to giue all to nature in the end. The *ſubtile Doctor* ſaw that they who bring in the *reſpectiue decree*, affirming that God in conferring of grace reſpecteth ſomewhat in man, muſt needes yeeld that the thing *reſpected* in man, muſt be *nature*, nothing but nature. And therefore *Scotus*, being a Famous *Pelagian*, granteth that roundly, becauſe he perceiued that the reſpectiue decree cannot ſtand without this ground.

Lib. 3. diſt. 23. Quæſt. 1.

But others are or ſeeme to bee offended at ſuch groſſe proceedings, and therefore they would temper this morter, and dawbe it vp thus: That it is not *Nature* but *Grace* that God *reſpecteth*. Thus they would in words mollifie the horrour of the other opinion, and yet they retaine the ſame abſurdities. The *Author* of the *Appeale* is running on with theſe; but God knoweth which way hee is going, for hee himſelfe knoweth not. He ſaith, *God called Saint* Peter *in reſpect of his Faith, Obedience, and Repentance*, and then he thinketh, that he hath well ſaid, in laying this reſpect not vpon nature, but vpon grace, as he thinketh: But he doth not vnderſtand the abſurdity that this draweth after it. For if God called Saint *Peter* in *reſpect* of his Faith, Obedience, and Repentance; then were Saint *Peters* Faith, Obedience and Repentance ſome *cauſe* why hee was *called*; and therefore *before* his calling. But in true Diuinity Saint *Peters* Faith, Obedience and Repentance, are the *effects* of his calling, not the *cauſe*; and come after his calling, but goe not before it. It

may

may well bee ſayd that God *iuſtified* him in reſpect of his *calling*, and God *called* him in reſpect of *Predeſtination*, and God *predeſtinated* him *ſecundum propoſitum*, in reſpect of his *purpoſe*: For ſo Saint *Auguſtine* reaſoneth, that for the grace of *Predeſtination*, wee haue the grace of Gods *calling*, that is, grace for grace: And for the grace of his *Calling*, wee haue the grace of *Juſtification*, that is, grace for grace. But the Ancients that reaſoned thus, alwaies obſerued that the *Conſequent* grace might bee giuen for and in reſpect of the *Precedent* grace: but that the *Precedent* grace might bee giuen for or in reſpect of *Subſequent* grace, there was neuer Orthodoxe Writer that taught ſo: Yet the *Pelagians*, and after them the *Arminians*, ſeeming willing to auoyde the danger of that Rock, at which ſo many haue made Shipwracke, *that grace is giuen for ſome reſpects in nature*, to auoyde this abſurdity, they labour to mollifie the matter, but runne ſtill vpon the ſame danger: They change the manner of ſpeaking, and ſay that a Precedent grace

is giuen in reſpect of ſubſequent grace, as this man ſaith, When hee holdeth, that the grace of calling, is giuen in reſpect of Faith and Obedience, which are ſubſequent graces.

But this is nothing elſe, but for the loue to hold with *Pelagius*, to ſay ſomething; Wherein they forſake Vnderſtanding, Reaſon, Diuinity, and Philoſophy, and ſpeake *Non-ſence*. For that I call Non-ſence, that is againſt Diuinity, Philoſophy and Common reaſon, as this is, which maketh a *Subſequent* grace to bee the *cauſe* of a *Precedent* grace; to ſet the *effect* before the *cauſe*. And becauſe in this manner of ſpeech, there is nothing to ſatisfie the vnderſtanding of a *Diuine* or a *Philoſopher*, it is apparant, that this was deuiſed for none other end, but onely to dazle the ignorant with Words without Vnderſtanding: But a matter of this nature will not bee carried with emptie Words.

And in ſo high a point of Diuinity, to ſpeak without expreſſe Scriptures, is a ſigne that they preſume too much, either vpon their

their owne *wit*, or vpon other mens *weaknes*. Their end is, that if thus much might bee obtained, that God giueth the precedent grace for or in reſpect of the conſequent, they might with more eaſe afterward fall into the plaine termes of *Pelagius*. For howſoeuer they may palliate the matter with ſtrange Words not vnderſtood, yet the Truth is, as *Scotus* confeſſeth, that if Gods grace bee giuen in reſpect of any thing in man, that can be nothing but nature. For in man, before he be called, there is nothing but nature. And therefore the plaine Doctrine of *Scotus*, that a man may merit grace *Ex puris naturalibus*, ſtandeth more probable in reaſon, then this opinion which deuiſeth a ſubſequent grace to be the cauſe of a precedent grace: For as this is againſt Diuinity, ſo the reaſon of the Natural man refuſeth it.

The graces of God are ordered, and they, that would diſorder them, trouble the whole frame of our ſaluation. For God hath ſet the order: From Gods *purpoſe* proceedeth Predeſtination, from *Predeſtination* Calling, from *Calling* Faith and Iuſtification,

fication, from *Iuſtification*, Obedience and all fruitefull workes. The firſt grace that wee apprehend, is Calling: And therefore before wee are called, there is nothing in vs but nature. If then God reſpect any thing in man, in reſpect whereof hee calleth him, that can bee nothing but nature and free will.

This the *Pelagians* taught plainely; but ſome following the *Pelagians*, are aſhamed to vtter themſelues ſo plainely: They ſtriue to handle the matter more finely; but whileſt they ſeeke *fineneſſe*, they haue loſt their *wits*. Surely they haue forſaken reaſon and vnderſtanding. Now it is not poſſible that from *nature* and freewill any *grace* ſhould riſe: becauſe the *Lord* ſaith, *That* Iohn 3.6. *which is borne of the fleſh, is fleſh, and that which is borne of the Spirit, is Spirit.* Here be two principles ſet, one in *Nature*, the other in *Grace*: The principle of grace and all good motions, is the *Spirit*: the higheſt principle of nature and naturall motions, is the *Fleſh*: Therefore no grace of the Spirit can proceede from the fleſh; but nature

ture and free-will is nothing but fleſh.

Againe, the *order* wherein the bleſſed *Apoſtle* ſetteth downe theſe things, the *purpoſe of God, predeſtination, calling, iuſtification, glorification*, doth proue that a precedent grace may be ſome cauſe to draw after it a ſubſequent grace; but for a ſubſequent grace to be any manner of cauſe to draw a precedent, this is impoſſible. The bleſſed *Apoſtle* ſaith: *All things fall out for the beſt to them that loue God, to them that are called according to his purpoſe.* Before I come to that which I intend, I would here firſt remooue a ſcruple, which the *Pelagians* ſtumble at, in thoſe words of the Apoſtle: *To them that loue God*: From theſe words they inferre, that God *reſpecteth* them that *loue* him; But the Apoſtle expoundeth himſelfe in the words following: *To them that are called according to his purpoſe*: For theſe are they who *loue* God; who vnderſtand that Gods loue preuented them, and called them according to his purpoſe. Hee that hath the knowledg of this loue of God, muſt needs loue God againe: but this loue beginneth Rom. 8. 28.

by Gods preuenting loue, as St. *Iohn* ſaith:
1 Iohn 4.10. *Herein is loue, not that we loued God, but that he loued vs, and ſent his Sonne to be a reconciliation for our ſinnes.* There be ſome that begin to loue, but fall away, and continue not to the end. Of theſe St. *Bede*, in his Expoſitions collected out of Saint *Auguſtine*, expound-
Bed. in Rom. 8. deth this place thus: *Apoſtolus cùm dixiſſet: Scimus quoniam diligentibus Deum omnia cooperantur in bonum, ſciens nonnullos diligere Deum, & in eo bono vſque in finem non permanere; mox addidit; His qui ſecundum propoſitum vocati ſunt: Hi enim, in eo quod diligunt Deum; permanent vſque in finem.* Thus much to remoue this ſcruple, that no occaſion be left to the *Pelagians*. Now to proceed. The *Apoſtle* ſaith, *All things fall out to the beſt, to them that are called according to Gods purpoſe.* Then Gods *calling* is according to his *purpoſe*. If any man ſhould ſay, that Gods purpoſe were according to his calling; ſhould hee not inuert the Words of the Apoſtle, and falſifie his Doctrine? Then his *calling* is according to his *purpoſe*; but his *purpoſe* may not be ſaid to

be

be according to his *calling*: becauſe the calling dependeth vpon his purpoſe, but not the purpoſe vpon the calling. The purpoſe is a cauſe of the calling, but not the calling a cauſe of the purpoſe. Now, if wee proceed from Vocation to Iuſtification, wee ſhall vnderſtand the ſame. For as Vocation dependeth vpon Gods purpoſe of *Predeſtination*, ſo doth our Iuſtification depend vpon *Vocation*; and as this was to peruert the Apoſtles words, and to falſifie his doctrine, as before I ſayde, to ſay that Gods purpoſe was according to his calling: So if a man ſhould ſay, as *this Author* ſaith, that *Gods calling is according to faith, obedience and repentance*; this man ſhould in like ſort peruert the Apoſtle his words, and falſifie his doctrine. For juſtification, faith, obedience, and repentance depend vpon Gods calling, but his calling dependeth not vpon them: *they* are *giuen according* to his *calling*; but *his calling* is not *according* to *them*: And therefore they are giuen for and in

conſideration of his calling; but that Gods calling ſhould be for and in conſideration, or regard of theſe things, which Gods calling draweth with it and after it, is a thing abſurd not onely in the iudgements of *Orthodoxe Writers*, but euen in the iudgement of *Pelagius* himſelfe, and of *Scotus*, and of the moſt learned of that ſide; who thought it more probable and agreeing more with reaſon, to ſay that the grace of God is giuen according to merits, then to deuiſe this ſtrange fancy, that a ſubſequent grace ſhould be the cauſe of a precedent grace. This I ſay is not a priuate fancy of ſome particular men; but ſuch a thing as was neuer vttered by any ſober or learned writer. And becauſe *hereſie* goeth not without *abſurdities*, it may be called either the *Arminian hereſie*, or the *Arminian abſurdity*. For beſides *Arminians*, no man writeth thus.

I may not omit to obſerue in the laſt place, that *our Authors* words croſſe the words of the 17. *Article*, which he profeſſeth to maintaine. For the *Article* ſpeaking of

of *Predeſtination* ſaith : *They, which be indued with ſuch an excellent benefit of God, be called according to Gods purpoſe by his Spirit working in due ſeaſon, they through grace obey their calling, they are iuſtified freely, they be made the ſonnes of God by adoption, they be made like the image of his onely begotten Sonne Jeſus Chriſt, they walke religiouſly in good workes, and at length by Gods mercy they attaine to euerlaſting felicity.*

Theſe words of the *Article* containe the true Apoſtolicall doctrine : For the calling of God is heere ſayd to be according to Gods purpoſe ; and iuſtification, obedience, walking religiouſly in good workes, theſe things are declared in the *Article* to follow the calling as effects thereof. But *this man*, the *new maintainer* of the articles and of the doctrines of our Church, peruerteth this Apoſtolicall doctrine contained in the article. For hee ſaith, that *the calling is according to faith, obedience and repentance* : contrary to that which is contained in the article. The article maketh faith,

obedience, and repentance to be the effects of calling, and to follow it, and proueth consequently, that the calling is not according to these effects, or in consideration and regard of these effects, but that these effects are according to the calling, and in consideration and regard of the calling. By *This mans* doctrine, *the calling dependeth vpon faith, obedience and repentance*: by the doctrine contained in the *Article*; *these things depend vpon the calling.*

Thus hath hee cleane peruerted and crossed the doctrine contained in the *Article*, and yet this man would be thought fit to expound the *Articles*, and to declare the *Doctrines* of our Church. Thus much concerning his errours touching the matter of Predestination.

CHAP.

CHAP. V.

Of perſeuerance in Grace, and falling away from Grace.

THe queſtion, as Saint *Auguſtine* propoſeth it, is of *perſeuerance* of the Saints in grace: As *this man* and the *Pelagians* propoſe it, of *falling away* from grace, or of the Apoſtaſie of the Saints. The queſtion is the ſame, though diuerſly propoſed: ſo that, if wee proue the *perſeuerance* of the Saints to the end, then is that doctrine ouerthrowne, that bringeth in the *Apoſtaſie* of Saints.

If this queſtion bee mooued thus: *Whether a man may fall away from grace?* The propoſition, by reaſon of the ambiguous acception and vſe of this word Grace, may be both true and falſe. For this is true, *A man may fall from grace both totally and finally.* And this likewiſe true, *A man cannot fall from grace neither totally nor finally.*

They,

They, who haue a purpoſe to deceiue, take the generality of termes; and in *vniuerſalibus latet dolus*. Therefore before any true proofe can be made in any diſputation, the word that is ambiguous muſt be declared diſtinctly. In the Scriptures, and in thoſe Writers that ground themſelues vpon the Scriptures, there is obſerued a double acceptation and vſe of this word Grace. I am not ignorant that many diſtinctions are vſed of this word, and that *Bellarmine* confoundeth himſelfe and his reader, with the multitude of diſtinctions of this word; but diſtinctions were inuented to *cleare* points in queſtion, and not to *confound* things. I reſt therefore for our preſent purpoſe vpon one diſtinction, which is plaine and grounded in the Scriptures, and this it is. *Grace* is taken diuerſly according to diuers Fountaines from which it floweth: For albeit all grace proceedeth from God, yet it proceedeth diuers wayes from him; one way is, by the way of his *eternall purpoſe*: Thus proceedeth the grace of *Predeſtination*, and the grace of Gods cal-

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ſing according to his purpoſe, and the grace of juſtification according to his calling, and conſequently, according to his purpoſe. This grace is primary, conſtant and vnchangeable: This is a free gift proceeding from the purpoſe of God, and is wrought in vs by Gods calling. Of this the Apoſtle ſpeaketh: *The gifts and calling of God are without repentance.* Rom. 11. 29. This is one way by which grace proceedeth from God: Another way it proceedeth from God, and commeth to vs by the way of *Preaching*. This way divers graces come in divers meaſures, as the Lord hath taught in the Parable of the *Sower*. The *Sower* ſowed the ſame *Seed*; but ſome fell by the *Way ſide*, and the Fowles came and devoured it vp; by this are they deſcribed, who heare the word of the Kingdome and vnderſtand it not. Then commeth the wicked one & catcheth away that which was ſowen in their hearts. Other ſeed fell vpon *ſtony ground*, where it had not much earth; and forthwith it ſprang vp, becauſe it had not deepneſſe of earth, and when the Sunne was vp it was ſcorched, and becauſe it had not roote, it withered away. By this are they ſignified, who Math. 13.

heare the word and anone with joy receiue it: Yet he hath no roote in himselfe, but dureth but for a time; for when tribulation or persecution ariseth because of the Word, by and by he is offended. Thirdly, some fell amongst *Thornes*, and the Thornes sprang vp and choaked it. By this he is noted, that heareth the word, and the care of this world and the deceitfulnesse of riches choake the Word, and he becommeth vnfruitfull. Last is he that receiued seed into *good ground*, he that heareth the VVord and Vnderstandeth it, which also beareth fruit, and bringeth forth some an hundreth, some sixtie, some thirtie.

I haue stayed the longer vpon the full recitall of this Parable, because it prooueth fully that which I intend to draw out of it. First, it is euident hereby, that by the Preaching of the VVord diuerse graces are given: And the very Preaching of the Word freely to some Nations, is a great grace. In this respect it is called *Verbum gratiæ*, *Acts* 20. 23. This grace, though so great, yet may be lost: For many Nations haue had it, that haue lost it: Let them that haue it make much of it whilest they haue it: For who

who knoweth how ſoone it may be taken away? And this is one way to looſe it, to ſuffer the Doctrines of our Church to be corrupted. It is the Spirit of *God* that ſetteth vp Preaching, and directeth Preachers to one place, and not to another: As we read, *Act.* 16.6,7,9. This then is one great grace to haue the Word of God Preached to a people; but when it is Preached ſome vnderſtand it not: others receiue a greater meaſure of grace, when they receiue the word with joy. Yet this dureth not in ſome, but is loſt both totally and finally: Others are choaked with the deceitfulneſſe of the world, and theſe fall away alſo: Others are fruitfull & bring forth plentifully. All receiue the ſeede in ſome meaſure; and thereby receiue grace in ſome meaſure: but three ſorts looſe it altogether, the fourth onely receiueth it fruitfully. Then all theſe that receiue ſome grace and looſe it againe, are ſaid, and truely ſaid, to fall away from grace. Theſe graces that are thus loſt are true graces: And men may proceede farre in the practiſe of theſe graces, ſome farther then other, and yet may looſe them. Then they that ſpeake in generall words, that a man

may fall away from grace, speake at randome. The question is *Whether they that are according to Gods purpose Predestinated, called and iustified, may loose these graces of their Predestination, Calling, and Iustification.* This the *Orthodoxe Church* hath alwayes *denied.* The *Arminians* who admit no other *Predestination* but conditionall, *affirme it*; & none but *Pelagians* and *Arminians.* The *Arminians* hold that men may be often predestinated, often elected; and in the end may loose all. They labour to proue that all grace may be vtterly lost, that the power of free will may be receiued, which then may shew her power more fully, when there is no grace.

CHAP. VI.

That perseuerance to the end is a gift of God giuen to true beleeuers, flowing from Gods purpose and predestination.

FIrst I will produce reasons to *proue*, that perseuerance in grace to the end, is a gift of God giuen to true beleeuers; and then *answere* his Obiections. To *proue* this, the Scripture is euident to such as reade it with a single heart and vnblemi-

blemiſhed eyes. Firſt of all, thoſe words of the Apoſtle proue it. *We know that all things worke together for the beſt to them that loue God, euen to them that are called according to his purpoſe. For thoſe whom he knew before, he Predeſtinated to be made like to the Image of his Sonne, that he might be the firſt borne amongſt many brethren. Moreouer whom he Predeſtinated, them alſo he called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.* The *purpoſe* of God is the *Spring* and *Fountaine* from which all theſe graces are deriued: The *end* is glorification: From the beginning to the end are *Predeſtination, Calling* and *Iuſtification.* The chayne is ſo linked together, that it cannot be ſeparated. He whom God *purpoſed* to *Predeſtinate*, muſt needs be *Predeſtinated*: he that is *Predeſtinated* muſt needs be *called*; he that is ſo *called* muſt be *iuſtified*; he that is ſo *iuſtified* muſt be *glorified*: But no man can come to glory without the grace of perſeuerance to the end: Therefore where God giueth *theſe graces*, ſuch a *calling*, ſuch a *iuſtification*, he giueth with all *perſeuerance*, without which no man can come to this end.

The ſame is prooued from the words of St. *Iohn. Whoſoeuer is borne of God ſinneth not, for his ſeede* 1 Ioh. 3. 9.

 abideth

abideth in him, and he cannot ſinne becauſe he is borne of God. When St. *Iohn* ſaith, that a man, once regenerate by the Spirit of God, ſinneth not, and cannot ſinne: We may not vnderſtand this of *ſinnes* of *infirmitie*: For of ſuch St. *Iohn* himſelfe
1 Ioh. 1. 8. ſaith: *If we ſay We haue no ſinnes, We deceiue our ſelues, and the Truth is not in vs, if We confeſſe our ſinnes he is faithfull and iuſt to forgiue vs our ſinnes.* How then doe theſe two agree together? Firſt, we are all ſinners and we muſt confeſſe our ſinnes: Secondly, a regenerate man ſinneth not, yea cannot ſinne. Theſe contentions of the *Arminian* faction, haue taught vs to reconcile theſe places. For a man that is borne of God may ſinne; that is, fall into the *ſinnes* of *infirmitie*; but yet he cannot ſinne, that is, he cannot fall backe into the *ſeruice* and *dominion* of ſinne *finally or totally*. The thing which I eſpecially obſerue out of theſe words is, that there is ſomewhat which is here called the *Seede of God abiding* in him that is once borne of God: And this declareth a regeneration which proceedeth from the purpoſe of God, and from that powerfull calling which is according to his purpoſe. What this ſeede is, let any man declare:

clare: This is certaine, all is not gone, all is not cut off by interciſion; here is a *Seede of God abiding*: Call it what you will, all is one to our purpoſe: For whether this Seede of God be *Faith*, or the *Word of God*, or the *Grace of Gods calling* according to his purpoſe, or the *Spirit*, or any of theſe, or all theſe: It proueth our purpoſe, that all is not gone, all is not falne away: If all be not falne away, then this man in whom it abideth cannot fall totally. If Faith be the Seed, the Word of God ſoweth it, the calling of God rayſeth it, and makes it fruitfull, the Spirit of God quickneth it: To this purpoſe *St. Peter* ſaith: *Being borne againe, not of corruptible Seede, but of incorruptible, by the Word of God which liueth and abideth for euer:* The VVord of God is ſayd to *liue* and abide for *euer*, becauſe of the *effect* which it worketh, as ſome learned Interpreters haue obſerued: For here he ſpeaketh of the new birth, as St. *Iohn* did, of the incorruptible ſeede (as St *Iohn* called it) the ſeede of God abiding, of the word of God whereby the grace of regeneration is giuen, which liueth and abideth for euer. This agreeth with that which St. *Iohn* ſaid of the new birth. 1 Pet. 1. 3.

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1 Pet. 1. 3. Saint *Peter* confirmeth this further in those words: *Blessed be God the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe to a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance immortall, and vndefiled, and that fadeth not away, reserved in Heauen for you, which are kept by the power of God through faith vnto saluation.* It is hard to deuise more expresse words to deliuer this Doctrine of *perseuerance*, then St. *Peter* vseth here: For he speaketh of them that are regenerate according to the purpose of God, when he saith, *According to his abundant mercy he hath begotten vs againe*; he sayth, to a *liuely hope*, and *inheritance*; the inheritance is sayd to be *reserued for vs in Heauen*, and we are *kept by the Power* of God *through faith* vnto it. If we be kept for it by Gods power through faith, and it be kept for vs; then he that denieth perseuerance vnto the end, must breake this power of God by which we are preserued to the end: For what is this power of God that keepeth vs through faith to the end, but the grace of perseuerance to the end?

The same Doctrine of perseuerance, or of our preseruation by Gods power to the end, is

is confirmed vnto vs from the nature of *Faith*, and of *Charitie*. Of *Faith* the Lord ſaith: *He that heareth my Word, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but is paſſed from death to life.* The Lord ſpeaketh of *Faith*, but this faith is not an *Hiſtoricall* faith, nor a *Temporary* faith; for theſe doe fade and haue not this promiſe, which this faith hath, of which the Lord ſpeaketh: Then what faith can this be, but ſuch a *iuſtifying* faith that proceedeth from the (*calling* of God according to his purpoſe? The *Lord* ſayth, that *He who beleeueth (that is, beleeueth with this iuſtifying faith) hath euerlaſting life*: If he hath euerlaſting Life, then what *Arminian* or *Pelagian* can take this from him, that Chriſt ſayth he hath? Some may anſwere, that when it is ſaid, he hath it, it may be vnderſtood, he ſhall haue it. I ſtand not much vpon that, for whether the Lord, that giueth euerlaſting life, ſay he hath it, or he ſhall haue, it is not much differing: But yet I cannot but obſerue the Lords ſpeech, who knew beſt how to ſpeake. When he ſayth *He hath it*, his meaning is, that euerlaſting life ſhall be as firmely and truely given to him, as if he Ioh. 5. 24.

had it already in poſſeſſion, which yet he holdeth but in hope.

Now which of all the *Pelagians* dare ſay, that perhaps he may haue it, and perhaps he may looſe it, or that he may fall *finally or totally* from it, when the Lord ſayth he hath it? He could haue ſayd, he ſhall haue it, but why doth he ſay *He hath it*, but onely to teach vs that true beleeuers haue ſuch a grace here, which cannot be loſt? The Lord ſayth alſo of the man that hath this grace, that *He ſhall not come into condemnation, but is paſſed from death to Life.* VVhat is that, *is paſſed?* but to make this Doctrine ſure, that there is ſuch a grace giuen here which cannot be loſt. Let the *Pelagians* wrangle as they will about loſſe of grace: this may be ſufficient for vs to reſt in the plaine and euident words of our Lord and Maiſter *Chriſt Ieſus.* Thus we ſee that a true and liuely faith carrieth with it vndoubtedly the grace of perſeuerance vnto the end.

The ſame may be confirmed from *Charitie*, I meane ſuch charitie, whereby ſuch a faith worketh, as was laſt deſcribed. Of *Charitie* the
1 Cor. 13. 8. Apoſtle hath theſe words: *Charitie neuer fayleth*, though

though prophecie fayle, and tongues ſhall ceaſe, and knowledge ſhall vaniſh away.

If any man ſhall here ſay, that this is ſpoken in reſpect of other graces that in this life we haue vſe of, and goe no farther. I anſwere, I admit that to be ſo: but here the *Apoſtle* ſayth, *Charitie neuer fayleth.* It is true, he numbreth vp ſome graces that doe fayle. I graunt that in the life to come we ſhall not haue vſe of theſe graces that fayle. The Apoſtle obſerueth a difference here betweene graces and graces: ſome for the vſe of this life onely, others for this life and for that to come. Of theſe that are both for this life, and for that to come, he nameth charitie which fayleth neuer. If charitie neuer fayle, no not in the life to come; then it muſt follow that it neuer fayleth in this life: becauſe if it ſhould fayle in this life, then it muſt needs fayle in the life to come, or rather come ſhort of that heauenly Kingdome. For no man ſhall haue the glorious comfort of charitie in that life, who looſeth altogether the gracious comfort of it in this life. *Charitie neuer fayleth*; therefore it abideth for euer without totall rooting out, whereſoeuer it is by the

hand of *Christ* planted in the militant Church. The euerlasting charitie of the Church triumphant, though there growne to the full and rayſed to the higheſt degree, is not another new-enfuſed charitie, but the ſame which was in the ſame ſoule in the warfare of this life: euen as *Paul* a growne man is the ſame perſon with *Paul* a childe. Therefore he that once hath this gracious gift of charity, though in the imperfection of the childhood of this life, may aſſure his ſoule that it ſhall not vtterly die in him, but make him grow vp to a perfect man in Chriſt. And ſo we doubt not to conclude that true charitie is a firme grace, wherein true beleeuers perſeuere to the end. Hereupon ſome Schoolemen ſay that *perſeuerance* is a grace, not really differing from *charitie*. Perhaps it may be further obiected, that this reaſon drawne from the perpetuitie of charitie, doth enforce the fayling of faith: foraſmuch as the Apoſtle there inferreth that of all ſpirituall graces onely Charitie is perpetuall; Therefore in ſaying *Charitie neuer fayleth*, it is implyed that fayth may ſometimes fayle. All this I graunt, and more; that faith, not one-

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ſy may, but needs muſt fayle, and ſo likewiſe hope. How? Not by interciſion or languiſhing away, but by conſummation and perfection. *Faith* and *Hope* reſpect things abſent, and not ſeene: vpon ſight they giue place and reſigne all to perfect *Charitie*. In the meane time, all theſe are by the Apoſtle there linked together, *verſ.* 13. *And now abideth faith, hope, and charitie*, theſe three. *Now*, that is, the ſame *now* ſpoken of in the former verſe, being the time of grace in the Church militant. *Nam it abideth*, though three vertues, yet knit together as growing into one. The two former by accompliſhment being to be ſwallowed vp of the third. But they all three hold out and abide together for this life, in all thoſe hearts, wherein the ſpirit of God hath once ſowen them. It is true, that ſome portion of common graces of this name and kinde, is afforded vnto hypocrites and wauering Chriſtians, and ſo it commeth to paſſe, that charitie waxeth cold, and the charitie of many may fayle, and the faith of many may fayle: but the *purpoſe* of God cannot fayle: and thoſe *graces*, that *proceede* from Gods *purpoſe* neuer fayle them, to whom they are ſo giuen.

But becauſe theſe Controuerſies were not knowne in the Church, before the time of S. *Auguſtine*, and by him more diligently handled then by any other. For the ancient Fathers that liued before him, could not ſpeake to theſe things which are brought in by *Pelagius* after they were dead, and therfore could not come to their knowledge: and indeede ſpake ſomewhat ſecurely, as fearing no harme, and not knowing that their words ſhould after their death be peruerted by the *Pelagians*, which made S. *Auguſtine* ſay, *Vobis Pelagianis nondum natis ſecuriùs loquebantur Patres.* Becauſe, I ſay, before him none could, and after, none did ſo exactly handle theſe things, as if he had beene raiſed vp, and reſerued by God to doe this ſeruice to the Church, (as no doubt he was.) I purpoſe here to ſet downe S. *Auguſtines* doctrine in this particular, not by way of citing ſome ſentences, but by a continued tract. I may ſometimes vpon occaſions intermingle ſome things, but that ſhall be in a *Parentheſis*. The whole body of this that followeth is S. *Auguſtines*. Which I doe the more willingly, becauſe I am well aſſured, that the learned *Biſhops* who were employed

ployed in the Reformation of our Church, in the beginning of Queene *Elizabeths* Raigne, or in King *Edwards* time, did ſo much honour S. *Auguſtine*, that in the collecting of the *Articles* and *Homilyes*, and other things in that Reformation, they had an eſpeciall reſpect vnto S. *Auguſtines* Doctrines.

CHAP. VII.

Saint Auguſtine his doctrine in the matter of perſeuerance of the Saints.

FIrſt, this is true, that God by eſpeciall graces hath made a difference betweene Saints and other men. This is euident by thoſe words: *Quis te diſcernit? quid habes quod non accepiſti?* Who ſeparateth thee? what haſt thou that thou haſt not receiued? This ſeparation or diſtinction is not made by naturall gifts. For no man can ſay that one man is made to differ from another by *naturall gifts*, which are common to all men: it remaineth then, that this difference is made by *eſpeciall graces*. „ *Lib. de prædeſt. Sanctor.* „ „ „ „ „ „ „ „ „ „ „ 1 Cor. 4. 7.

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(It is incredible to heare the folly and pride of the *Arminians*. *Grevincouius*, one of them, was not afraid to answere these words of the Apostle, *quis te discernit?* with these words of his owne crackt braine, *ego me ipsum discerno*. But let St. *Au-*
"*gustine* proceed) This separation whereby
" one man is made to differ from another, is
" the separating of some men, and taking them
" out of the masse of perdition, wherin others
" are left. That man is discerned or separated
" from the condition of other, that is by mer-
" cy taken out; which is done by Gods præ-
" destination, calling, justification. VVherein
" we see and confesse the miserable estate of
" all men, by that sinne which *Adam* hath
" brought vpon all his seede, that is, vpon all
" men. VVe see and must confesse the mercy
" of God, in taking some to mercy, and leauing
" other: they that are thus taken to mercy are
" said to be separated, or to differ from other
" men.

lib. de dono perseuer. " Then this grace of perseuering to the end,
" is the gift of God in Christ. VVhether any
" haue this grace, as long as he is liuing here,
" to vs it is vncertaine, as to vs it is vncertaine

who

who are prædeſtinated. A man that beleeueth and liueth a godly life, albeit he liue but one day, or leſſe, hath this gift rather then one of many yeares, who but a little before his death ſhall depart from the ſoundneſſe of faith. Now that this grace is giuen to men, it is euident by diuers Scriptures. *To you it is giuen for Christ, that not onely you ſhould beleeue in him, but alſo ſuffer for his ſake.* The one of theſe things, belongeth to the *beginning* of faith, to beleeue: the other pertaineth to the *end*, to ſuffer. Yet both is the gift of God, becauſe both are ſaid to be giuen. Now can any man giue a reaſon, why perſeuerance in grace to the end ſhould not be giuen in Chriſt, to that man to whom it is giuen to ſuffer for Chriſt? or to ſpeake more expreſly, to whom it is giuen to dye for Chriſt? And if this be giuen to them that dye for Chriſt, who can ſay that the ſame grace of perſeuerance is not giuen to ſuch as by ſickneſſe, or any other meanes dye in Chriſt. It is a more difficult thing to ſuffer death for Chriſt, yet both that which is more difficult, or leſſe difficult is giuen by him, to whom it is eaſie to giue both. Phil. 1. 29.

" Thoſe things that are contained in the pro-
" miſes which God hath made to vs for the
" nouriſhing & increaſe of our faith, we may,
" we muſt lay hold on: but God hath promi-
" ſed to giue vs this grace of perſeuerance vn-
" to the end. The Prophet *Ieremy* ſayth: *I will*
Iere. 32. 40. " *put my feare in their hearts, and they ſhall not depart*
" *from me.* What other thing is this, which God
" promiſeth here, but that this feare ſhall be
" ſuch and ſo great, which God will giue into
" our hearts, that we may perſeueringly ad-
" here vnto God? Now that which God hath
" promiſed vnto vs, for that haue we good
" warrant to pray. And therefore this grace
" of perſeuerance, is ſuch a grace, as beleeuers
" continually doe pray for.

" (Saint *Auguſtine* hath obſerued out of that
" Expoſition of the Lords Prayer made by S.
" *Cyprian*, that almoſt in euery Petition we pray
" for perſeuerance.)

" 1. Petition. *Hallowed be thy name.* We ſay
" (ſaith S. *Cyprian*) *hallowed be thy name.* Not that
" we aske of God, that it may be *hallowed* by
" prayers: but becauſe we deſire of him, that
" his name may be hallowed in *nobis*, in our
ſelues,

ſelues. But how is God ſanctified by man, whom God himſelfe doth ſanctifie? Yet becauſe he hath ſaid, *Be you holy becauſe I am holy*; this we aske, this we deſire, that we, who are ſanctified in Baptiſme, may *perſeuere* in that which we haue begun to be.

2. Petition. *Adueniat regnum tuum.* Doe we here aske any other thing, then that his kingdome may come to vs, which we doubt not ſhall come to all the Saints? Then they that are Saints, what other thing doe they aske here, but that they may *perſeuere* in that *ſanctitie* which is *giuen* to them? For otherwiſe the kingdome of God ſhall not come to them, which aſſuredly cõmeth to none other, but onely to them which *perſeuere* vnto the end.

3. Petition. *Fiat voluntas tua in terra ſicut, &c.* The Saints who do the will of God, ſaying, *thy will be done*, pray that it may be done, when it is already done in them. VVhy then doe they yet pray that it may be done, but onely that they may *perſeuere* in that which they haue *begun* to be?

4. Petition. *Giue vs this day our daily bread.* S. *Cyprian* ſheweth how *perſeuerance* is here alſo

" prayed for. We desire (saith he) that this bread
" may be *daily giuen* vs, least that we, who are in
" Christ, and daily receiue the Eucharist, as
" the food of our soules, may be *separated* from
" the body of Christ, if by any grieuous crime,
" or being excommunicate, we be forbidden
" to come to receiue this heauenly bread.
" These things (saith S. *Augustine*) shew plain-
" ly, that the Saints by prayer aske *perseuerance*
" of the Lord, when in this intention they say,
" *Giue vs this day our daily bread*, least they be sepa-
" rate from the body of Christ, they pray that
" they may persist in sanctitie.

6. Petition. *Leade vs not into temptation.* When
" the Saints pray, *Leade vs not into temptation, but*
" *deliuer vs from euill.* What other thing doe they
" pray for, but that they may *persist* in *holinesse*?
" For if this gift of God be granted vs (which
" no man can deny to be Gods gift, seeing we
" are commanded to pray to God for it) this
" being granted to be the gift of God, that we
" be not lead into temptation, it followeth,
" that the Saints praying for, and receiuing
" this gift, must needs hold *perseuerance* in grace
" *vnto the end*: for no man ceaseth to persеuere,
" vnlesse

vnleſſe he be drawne away by temptation. „
If therefore this which he prayeth for be „
granted, that he be not lead into temptati „
on, then ſurely by Gods grace he perſiſteth „
in that ſanctification, which by Gods grace „
he receiued. Thus farre S. *Auguſtine* out of S. „
Cyprian. And now S. *Auguſtine* in his owne „
courſe. But in perſeuerance it is not as in o- „
ther graces. We call him chaſte, whom we „
know to be chaſt, whether he perſeuere, or „
not perſeuere in chaſtitie: and the like we „
ſay of other graces of God, that may be had, „
or may be loſt. We ſay he hath it, as long as „
he hath it: but if he looſe it, we ſay then he „
had it But in perſeuerance it is otherwiſe: „
For no man can be ſaid to haue had perſeue- „
rance, but he that perſeuereth to the end: „
Therefore this is ſuch a grace which many „
may haue, but he that hath it, can neuer „
looſe it This grace may be obtained, but „
when it is once obtained, it cannot be loſt „
through contumacy. *Let any man, that dare, tell* *Dicat mihi quiſquis audet.*
me whether God cannot giue that which he „
commandeth vs to aske of him? God com- „
mandeth vs to aske, that we be not *lead into* „

" *temptation*: then whosoeuer is heard of God in
" asking this grace, is preserued from the temp-
" tation of contumacy, by which he might
" loose perseuerance in grace; for he that is
" not lead into temptation, departeth not from
" God.

" After the fall of *Adam*, God would haue it
" to pertaine only to his *grace*, that man should
come to him, and likewise to pertaine to the
" *same grace*, that man should not *depart* from
" him: this grace he hath put in him, in whom
" we haue our inheritance, being prædestina-
" ted according to his purpose that worketh
all things. And therefore as he worketh that
" we come to him, so he worketh that we
" depart not from him: wherefore it is said in
Psal. 80. 17. " the *Psalmes*: *Let thine hand be vpon the man of thy*
" *right hand, and vpon the sonne of man, whom thou hast*
made so strong for thine owne selfe, that we depart not
" *from thee.* Who is this man? *Iste non est primus A-*
" *dam in quo discessimus ab eo, sed Adam nouissimus, super*
" *quem sit manus eius, vt non discedamus ab eo*, saith *Au-*
" *gustine.* For *Christus totus*, whole Christ with
his members is for the Church, which is his
" body and his fulnesse. Therefore when the
hand

hand of God is vpon him, that wee depart „
not from God, verily the worke of God „
commeth to vs. For this is the hand of God, „
foraſmuch as by the worke of God and his „
power, it is wrought ſo that we are perma- „
nent with Chriſt in God: not as *Adam* depar- „
ting from God. This is the hand of God, not „
ours, that we depart not from him. This, I „
ſay, is the hand of him, that ſaid, *I will giue my* „
feare in their hearts, that they depart not from me. „
But we ſee that ſome depart; why doth one „
depart and not another? why is perſeue- „
rance to the end giuen to ſome, and not to „
others? To this what can we ſay, but that „
the *Wayes of the Lord are paſt finding out.* VVhy is „
one receiued to mercy and not another, can „
any man giue a reaſon but onely Gods will? „
He hath mercy on whom he will haue mercy, and whom „
he will he hardeneth. So he giueth the grace of „
perſeuerance to whom he will, and denieth „
it to whom he will. Yet in this the faithfull „
muſt reſt, that he that hath the gift of perſe- „
uerance, is in the number of the prædeſtina- „
ted, the other is not. For Saint *Iohn* ſayth „ 1 Ioh. 2. 19.
of ſuch as depart: *They went out from vs, but they* „
were „.

" *were not of vs; for if they had been of vs, they would haue*
" *continued with vs. Quid eſt, queſo, non erant ex nobis?*
" What is the meaning of this, they were not
" of vs? were not both they that departed, and
" they that continued, created of God? both
" borne of *Adam*? both called? both renewed
" in the fountaine of regeneration? All this is
" true, but yet according to another ſeparati-
" on they were not of vs. What is that ſepa-
" ration? Gods booke is open, we muſt not
" turne our eyes from it: the Scripture cryeth
" loud, let vs heare it: before the beginning of
" the world they had not their part in him;
" they were not prædeſtinated according to
" his purpoſe, which worketh all things. For
" if thus had they been, then they ſhould haue
" beene of vs, and ſhould without doubt haue
" continued with vs.

" S. *Auguſtine* in his booke *de correptione et gratia*,
" hath diuers things to this purpoſe, which
" becauſe they conclude for perſeuerance in
" grace to the end, I thinke it not vnfit that
" the reader be made acquainted with his rea-
" ſons, the rather to ſatisfie the *Author* of the
" *Appeale*, that this is no new *Puritan* doctrine,

as

as it pleaſeth him to call it. And that he may more fully vnderſtand that this which we teach, is not the *priuate fancy of ſome particular men*, but the *publique doctrine* of the *Church*.

Vpon thoſe words; *Rogaui pro te Petre ne deficiat fides tua*: Saint *Auguſtine* ſaith. VVhat did Chriſt pray for here, but for his perſeuerance vnto the end? And againe, VVhen he prayed that Saint *Peters* faith ſhould not fayle: what other thing did he pray for, but that he might haue a *moſt free, a moſt ſtrong, a moſt vnconquerable, a moſt perſeuering will in faith to the end*? (S. *Auguſtine* knew well that *Peter* ſinned in denying his Maiſter, & yet he did not doubt to ſay, that Chriſt prayed for him, and was heard for S. *Peters* perſeuerance vnto the end. Then it is not euery ſinne that breaketh the courſe of perſeuerance, but a falling backe into the dominion and ſeruice of ſinne.)

Act. 13. *As many as were ordained to euerlaſting life, beleeued.* VVho can be ordained to euerlaſting life, but by the grace of perſeuerance? VVhoſoeuer are deliuered from damnation by the goodneſſe of Gods grace, there is no doubt but by Gods prouidence the Goſpell ſhall

Lib. de correp. et gratia.

Liberrimam, fortiſſimam, inuiſtiſſimam, perſeuerantiſſimam in ſua de voluntatem.

Act. 13. 48.

"ſhall bepreached to them, and they ſhall
"heare & beleeue and perſeuere vnto the end
"in faith that worketh through loue. And
Si quando exorbitant. "theſe if *they ſometimes goe wrong*, yet by reproofes
"they amend, and returne againe into the
"way, which they left. Their faith which
"worketh through loue, ſurely either fayleth
"not at all, or if there be ſome defect, it is re-
"paired in them before the end of their life.
"And that intercurrent iniquity which breaks
"in, is blotted, and perſeuerance vnto the end
"ordeined, *vſq; in finem perſeuerantia deputatur.*
" But they who perſeuere not, but fall away
"from the Chriſtian faith, and from a godly
"converſation, ſurely theſe men are not to be
"accounted in this number, no not then,
"when they liued well: they are not ſepara-
"ted from that maſſe of perdition by Gods
"prædeſtination, not called according to his
"purpoſe; but called amongſt them of whom
"it is ſaid, *multi vocati*, but not of them of whom
"it is ſaid, *pauci electi*. And who will deny that
"theſe are elect, when they beleeue, and are
"baptized, and liue godly? They may be ſaid
"to be elect, *ſed à neſcientibus*, by ſuch as know

not

not what they ſhall be; not by him who knoweth that theſe had not perſeuerance. For ſome be called of vs the ſonnes of God for temporary graces which they haue receiued: but vnto God they are not ſuch.

Touching thoſe Saints that are prædeſtinated to the kingdome of God, ſuch an helping grace is giuen to them, that perſeuerance is beſtowed vpon them, not onely that without it they cannot, but that with it they cannot but perſeuere. For he ſaid not onely, *Without me ye can doe nothing*: but he ſaid alſo; *You haue not choſen me; but I haue choſen you, and ordained you that you goe, and bring forth fruit, and that your fruit remaine.* In theſe words the Lord declareth, that he gaue them not onely righteouſneſſe, but alſo perſeuerance therein. For ſeeing that Chriſt ordained them to goe and bring forth fruit, and that their fruit ſhould remaine, *Quis audet dicere*, who dare ſay that peraduenture it might not remaine? For, *the gifts and calling of God are without repentance*: but then vnderſtand that calling which they haue who are called according to his purpoſe. Theſe receiue ſuch freedome by this

Ioh. 15. 16.

"grace, that albeit ſo long as they liue here,
"they fight againſt the concupiſcences of ſins,
"and ſome creepe in vpon them, for which
"they pray daily *forgiue vs our treſpaſſes*: yet they
"doe not wilfully ſerue that ſinne that is to
"death, of which S. *Iohn* ſaith, *There is a ſinne*
"*to death, I ſay not for it thou ſhouldſt pray.* Of this
"ſinne, becauſe it is not expreſly declared, ma-
"ny and diuerſe things may be thought: but I
"ſay that this ſinne to death, is a falling away
"euen to death, from that faith which wor-
"keth by charitie. Now albeit the *Apoſtle* ſaith
Rom. 14. 4. "of all regenerate men liuing orderly: *Who art*
"*thou, that condemneſt another mans ſeruant? he ſtandeth*
"*or falleth to his Lord*: yet preſently his words fol-
"lowing reſpect the prædeſtinated. For he
"ſaith, *He ſhall be eſtabliſhed, for God is able to make*
"*him ſtand*: then aſſuredly he giueth perſeue-
"rance, that is able to eſtabliſh them that
"ſtand, that they may ſtand moſt perſeue-
"ringly, or to reſtore them that fall. For it is
"the *Lord that raiſeth vp the bruiſed*, Pſal. 146. And
"therefore, *he that reioyceth, let him reioyce in the Lord.*
"Hence it is, that in this place of miſery, where
"*the life of man is a temptation vpon earth*, vertue is
per-

perfected in infirmitie. What vertue? but that „ he that glorieth may glory in the Lord. And „ for this cauſe the Lord would not haue his „ Saints to glory in their ſtrength, no not in „ their perſeuerance in good: but to glory in „ him, which doth not onely giue them ſuch „ an helpe as he gaue to the firſt man, without „ which they could not perſeuere if they „ would; but in them alſo he worketh this „ that they ſhall will. Therefore is both the „ *poſſibilitie*, and *will* of *perſeuering* giuen to them „ from the bountie of diuine grace. Thus hath „ Saint *Auguſtine* at full declared himſelfe in this particular.

CHAP. VIII.

How the ſame doctrine was continued in the Church.

I Was willing to let S. *Auguſtine* be heard the longer in that cauſe, wherein he was moſt exerciſed againſt the *Pelagians*. The ſame doctrine as being the publique receiued doctrine of the Church, hath beene likewiſe taught by others S. *Ambroſe* ſaith, *quos deus vocare dicitur, perſeuerant in fine; hij ſunt quos ele-* In Epheſ. 1.

git ante mundi constitutionem. He maketh perseuerance a grace that dependeth vpon Gods calling: he meaneth, as himselfe expounderh it, that calling which is according to Gods purpose. And he saith againe in the same place, *hoc placuit deo, cuius consilium retractari non potest.* This he proueth also from those words of the *Apostle*: *I haue fought a good fight, I haue finished my course, I haue kept the faith; from henceforth is laid vp for me the crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day: and not to me onely, but to all them also that loue his appearing.* Then without perseuerance no man can expect glory. And this grace is giuen not onely to S. *Paul*, and such excellent Saints as he was, but vnto *all that loue the Lords appearing.* The same thing is taught by the *Author* of the Booke *de vocatione gentium*, who citeth that place: *Who shall confirme you to the end, that you may be blamelesse in the day of the Lord.* And those words; *Who shall separate vs from the loue of Christ? shall tribulation, or anguish, &c. Charitas dei*, saith he, *qua eos diligit, quos inseparabiles facit, id est, vsq; in finem perseuerantes: nam quid aliud est perseuerare, quam tentatione non vinci?* The same is taught by Saint *Gregory*: *Qui non prædestinati sunt*, saith he, *sine*

Exhort. ad Virgin.
2 Tim. 4. 7. 8.

Prosper. lib. de vocat. gentium. 1.
1 Cor. 1. 8.

Rom. 8. 35.

Greg. in 1. Reg. cap. 14. lib. 4.

siue audiant doctorum verba, siue non audiant, vocari in dei habitaculum nequeunt. And againe he saith: *Ab eo qui defecit, venire spiritus dicitur, ire ad eum qui perseueraturus est: quia alios in tempore deserit, alios assumit, nec tamen deserit. —in reliquum dirigitur spiritus, qui à gratia quam percipit, nunquam discedit —quid est ergo quod dicitur à die illa, et in reliquum? nisi quia spiritus gratia sic recipitur, vt in ea electi vsq; in finem perseuerare doceantur?* And our venerable *Bede*, vpon those words; *scimus quoniam diligentibus deum omnia cooperantur in bonum*, saith thus. *Sciens nonnullos diligere deum et in eo bono vsq; in finem non perseuerare, mox addit, his qui secundum propositum vocati sunt: hi enim in eo quod diligunt deum, permanent vsq; in finem: et qui ad tempus inde deuiant, reuertuntur, et vsq; in finem perdurant, quod in bono esse cœperant.* Saint *Bernard* holdeth the same course, *Salus perseuerantibus promittitur, præmium perseuerantibus datur. Non est bonus, qui bonum facit, sed qui incessabiliter facit.* And in another place, *O sol iustitiæ, benigne Iesu Christe, lucens in tua virtute, reddens temet ipsum in præmium sempiternum omnibus qui perseuerauerunt in agone certaminis. Hunc splendorem nemo potest adipisci, nisi qui perseuerauerit vsq; in finem.* *Abulensis* followeth the same doctrine, for he saith speaking of outward calling by Prea-

Beda in Rom. 8.

Bern. de modo bene viuendi. serm. 20.

Lib. de pass. dom. cap. 14.

Preaching, and of that conuerſion which ſtandeth in externall profeſſion, not without ſome inward graces alſo. *Dicuntur vocati quicunq; per prædicationem conuerſi ſunt ad fidem, et tamen non ſunt omnes electi, quia non perueniunt omnes ad vitam æternam. Nam licet quibuſdam det deus gratiam conuerſionis, non dat eis gratiam perſeuerandi in fide, vel operibus fidei, et ita pereunt. Eligere autem eſt dare gratiam iſtam perſeuerandi et perueniendi.* He ſaith, many obtaine diuers graces by hearing the *Word* Preached, amongſt whom they that are elect receiue the grace of perſeuering to the end, but they that are not elect, though they may attaine to many graces, yet they may and doe fall away, becauſe this grace of perſeuering to the end is proper and peculiar to the elect.

Toſtat. in Mat. 22 q. 69.

From the *Schoolemen* we are to looke for little ſoundneſſe in this point. For it is hard for them to ſpeake clearely of theſe things, who liued in that time, wherin we ſee many things confounded, and turned from that ſoundneſſe of doctrine which was in the Fathers before them, and in the reformation ſince. Many of them ſpeake of grace like meere naturall men. They wanted neither wit nor learning, but many

many of them ſeeme to haue wanted grace to ſpeake of grace, as the *Ieſuites* for the moſt part doe at this day. Therefore I paſſe them ouer, and come to the time of *Reformation*. In which time, if I ſhould produce the ſentences of them that haue beene moſt learned and laborious in the reformed Churches, it would be a long worke, and happily giue no great ſatisfaction to the *Author* of the *Appeale*, and others whom I deſire to ſatisfie. For how can he receiue ſatisfaction from the iudgement of late men, that ſeemeth to ſcorne their very names? As for *Caluin*, his name and doctrines are made odious, but why, I know not. If he hath written ſome things amiſſe, as who writing ſo much, hath not ſlipped in many things? yet a charitable conſtruction would helpe in many things: And admit, he hath ſome things which cannot be excuſed; yet, if we conſider the ancient Fathers, how often they haue ſlipped and erred, we might be more moderate in cenſuring of others. In the Fathers we, with thanks to God and honourable reſpect to their memory, take that which they haue done well, and the reſt wee pardon for that which they haue done

well. And why may we not doe ſo with others? What greater pleaſure can a man procure to the enemies of the truth, then to ſpeake euill and odiouſly of thoſe men, whoſe ſeruice God hath vſed, and made them excellent inſtruments to make the truth knowne vnto vs? Some take it for a ſigne of looking towardes *Popery*, when the members of our owne Church offer ſuch a ſeruice to the *Papiſts*, as to ſpeake euill of them, that haue beene the greateſt *enemies* to *Popery*, the greateſt *propagators* of the *Truth*: but I cenſure none. Then leauing other Churches, we come home to our owne Church.

We haue enough in the Articles of Faith and Religion, to confirme the ſame truth, which hitherto we haue proued. The *Author* of the *Appeale* hath gone wrong (to omit other his by-wayes) in two poynts: *Firſt*, in the *reſpectiue decree*; which either he hath deuiſed, or taken from the *Arminians*. Againſt this, we haue heretofore ſhewed that the 17. *Article* hath ſet forth the doctrine of Prædeſtinatiō in a ſound and wholſome manner: that Gods calling followeth the purpoſe of God, & dependeth vpō it:

it: that faith, obedience, and repentance follow the calling of God, and depend vpon it: but the calling of God doth not follow faith, obedience, and repentance, nor dependeth vpon them. So did the 17. *Article* teach againſt the new deuiſe of this man. This I haue obſerued before.

The *ſecond* thing wherin this man wandreth, is *denying of perſeuerance*, and ſcorning it as a Puritan doctrine. I muſt here againe recite the 17. *Article*: And I would intreate any man, that hath his eyes ſet right in his head, to reade and conſider the words, the order and ſoundneſſe of them: and then let him judge whether perſeuerance vnto the end be not ſoundly and roundly ſet downe, and auerred in the *Article*. The words are:

'Predeſtination to life is the euerlaſting purpoſe of God, whereby before the foundation of the world, he hath conſtantly decreed by his counſell ſecret to vs, to deliuer from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankinde, to bring them by Chriſt to euerlaſting ſaluation: wherefore they which be endued with ſuch an excellent benefit of God, be called according to Gods purpoſe by his ſpirit working in due ſeaſon. They through

grace obey the calling, they be iuſtified freely, they be made the ſonnes of God by adoption, they be made like to the Image of his onely begotten Sonne Ieſus Chriſt, they walke religiouſly in good workes, and at length by Gods mercy attaine euerlaſting felicitie. Thus farre the words of the *Article*.

Can any man in any words declare perſeuerance more fully or plainly from the beginning by the meanes to the end, then here is done? For what is *perſeuerance*, but as S. *Peter* ſaith, a preſeruation or *keeping* of the *Saints* by the *power of God to ſaluation*? And how can it be better proued, then to draw it from the *purpoſe* of God, by *predeſtination*, by Gods *calling*, by *iuſtification*, by the *worke* of Gods *ſpirit*, by *adoption*, by being *faſhioned like to the image* of Chriſt, by *walking religionſly* in good workes, and by this meanes to come to *life euerlaſting*? This is done in the *Article*: And this is the true doctrine of perſeuerance. They who are called according to Gods purpoſe, and juſtified and ſanctified, made the ſonnes of God by adoption, walke religiouſly in good workes, and ſo at laſt attaine to euerlaſting life, are they who haue receiued the grace of perſeuerance to the end.

Thus

Thus doth that *Article* ſet forth this doctrine. But our *Author* ſaith, *before they come to this end, they ſinne*: And what then? Gods calling is powerfull indeed, according to his purpoſe: But it was not the purpoſe of God in calling vs, to make vs Angels, or to ſet vs in ſuch an eſtate wherein we ſhould neuer ſinne any more; but to teach vs humilitie he ſuffereth vs to ſtriue with ſinne, and teacheth vs to fight againſt ſinne. And if in this battell we take a blow, yet he ſuſtaineth our weakneſſe, and will haue vs to glory in nothing that is in our ſelues, but in our infirmities. And ſtill in his mercy preſerueth vs from falling backe from the faith, and keepeth vs from preſumptuous ſinnes, and from that ſinne that is vnto death.

This perſeuerance, you will ſay, is with great weakneſſe. It is true, we cannot glory in our perfections, which are none. The *Pelagians* and *Arminians*, who glory in themſelues, in the power of their wills, in their reiecting and receiuing ſauing grace at pleaſure, they cannot taſte this doctrine. But wee glory in God, who through many and manifold

imperfections and infirmities of ours bringeth vs by this grace vnto the end. This worke to bring vs through many infirmities to an happie end, is the worke of God, which no power in the world, no not the gates of hell can defeate.

CHAP. IX.

An examination of the Arminians definition of grace.

FOr the better vnderſtanding of theſe men that plead againſt the grace of God, We muſt obſerue that one eſpeciall ground of their errour is in this, that they conceiue and vnderſtand amiſſe of grace. They take it for another thing then the Scriptures haue declared, and the Church of God from the Scriptures haue taken it to be. And therefore when they define *Grace* as it worketh vpon the will, they ſay it is no more then a *morall ſwaſion*. *Arminius* himſelfe ſaith, it is *lenis ſuaſio*: they admit no ouerbalancing *power of God* here.

And

And are not theſe a ſtrange kinde of men, that will make vnto themſelues their owne grounds, and not take their grounds from the Scriptures? If this ground, which they ſo blindly begge, were true, then were it indeede eaſie for them to prooue many of their concluſions: that alike or generall grace is offered vnto all: that *quantum ad Deum pertinet*, for ſo much as is in God, one man receiueth as much grace as another: that the difference is in mans free-will, in accepting or reiecting of grace: that grace may ſoone be gotten, and ſoone loſt altogether. But who gaue theſe men authoritie to make a definition, contrary to that which the holy Scriptures haue deliuered? Theſe men acknowledge no other power in the Goſpell preached, but onely the power of the Miniſter that preacheth. The Preacher hath not power to giue faith and repentance, to infuſe grace, but onely vſeth morall perſwaſions to the people: but together with the labour of the Preacher the ſpirit of God worketh: And therefore we are called *τοῦ συνεργοὶ θεοῦ* 1 Cor. 3. 9. *workers with God* in that great worke. And becauſe the ſpirit of God worketh with power in ope-

opening mens hearts, humbling them, leading them to an acknowledgement and confeſſion of their ſinnes, conuerting their ſoules, drawing them out of the power of darkeneſſe, out of the power of Sathan and ſinne; which worke cannot be done by an oratoriall inſinuation, or a *gentle ſwaſion* onely, it cannot be done but by the *ouer-ruling power* of God: therefore the Apoſtle declaring that *grace*, which commeth to beleeuers by the Preaching of the Goſpell, calleth it *the power of God to ſaluation*. And againe, *The preaching of the Croſſe is to them that periſh fooliſhneſſe, but vnto vs that are ſaued, it is the power of God.* And the *Apoſtle* ſpeaking of faith, which is the firſt and one of the greateſt graces which we receiue, ſaith, *your faith ſtandeth not in the wiſedome of man, but in the power of God.* If our faith which is the firſt, and the chiefeſt grace whereby we ſtand, be in the power of God, not in the wiſedome of man, then it is no *morall ſwaſion*: For *morall ſwaſion* reacheth no further then mans wiſedome. But this is moſt perſpicuouſly taught in the *Epiſtle* to the *Epheſians*; where the *Apoſtle* ſaith, *I ceaſe not to giue thankes vnto God, making mention*

Rom. 1. 16.
2 Cor. 1. 18.
1 Cor. 2. 5.
Epheſ 1. 16.

tion of you in my prayers, —— *that the eyes of your vn-* 18
derſtanding may be enlightened, that you may know what
the hope of his calling, and what the riches of his glorious
inheritance is in his Saints; and What *is the exceeding* 19
greatneſſe of his power towardes vs Which *beleeue, accor-*
ding to the Working *of his mightie power.* Then when we are drawne vnto faith, when we beleeue, this is done by the *power* of God, by the *exceeding greatneſſe of his power*, by the *mightie* Working *of his power.* And therefore they that ſay, that grace is onely a *morall ſwaſion*, and, *quantum ad deum*, that *ſaluation* is alike *prepared* for *all*: and that the *reaſon* why one receiueth grace, another receiueth it not, is onely in mans *freewill*: Theſe men and their vaine and weake fancies are cleane ouerthrowne, becauſe grace is found to be in the *power of God.* For, if *quantũ ad deum*, as they ſay, it were prepared alike to all, why then doth the Apoſtle ſay, that *preaching is fooliſhneſſe to them that periſh, but the power of God to vs that are ſaued?* If it be fooliſhneſſe vnto ſome, and the power of God to ſaluation to others, then verily it is not alike vnto all. GOD is able to make his powerfull grace appeare vnto them, to whom it is fooliſh-

neſſe, if it were his good pleaſure ſo to doe.

Here we may finde many things to admire, and to wonder at, and to cry out with the Apoſtle, *O the depth!* But ſtill we finde that the *power* of God is in his *calling*, and declared in our faith, which ſtandeth not in *mans wiſedome*, but in the *power of God*. This doth ſufficiently proue, that the grace of God is not as theſe men affirme, without and againſt all grounds of Scripture, a *morall ſwaſion*, or probable inclination of the will. For it is the *power of God*, the *exceeding greatneſſe*, and the *mightie working of his power*.

So *Proſper* ſtyleth them *Contra ingratos.*

They that would vnderſtand this Controuerſie betweene the Church of God, and theſe *vngratefull* and vngracious men, that oppugne the grace of God, may beſt vnderſtand it, if they ſeeke out with care and diligence the definition of grace It is of the greateſt importance to know, and being knowne, will leade a man (as by a thread) vnto the particulars of this queſtion. We finde plainely, that the ſpeciall loue of God, and the power of God is in it: And we may be ſure, that they who

who deny the power of God to be in grace, can neuer come to the true knowledge of it. It is true, that if that definition were once granted, that *grace* is nothing but a *morall ſwaſion*, then would all thoſe ſtrange concluſions follow of which I ſpake before, and others more mad then they; that *the purpoſe of Prædeſtination is a thing vncertaine*, and of no power: that *Gods purpoſe of Prædeſtination muſt be ruled by man*, and not by God.

It is much to be wondred at, that ſuch men ſhould be found in the Church profeſſing Chriſtianitie, that with ſuch boldneſſe take ſuch a definition as granted, and with ſuch ignorance draw thoſe concluſions from it.

Let vs but ſtop this principle, and we ſtop their mouths. For if *grace* be the *power of God to ſaluation*, if *Faith* and *Grace* ſtand not in *mans wiſedome*, but in the *power of God*; if we be *drawne* to *beleeue* by the *exceeding greatneſſe* of Gods *power*, by the *mightie working* of his power; then it followeth, that the grace whereby we are called, whereby we beleeue, and repent, and are juſtified, and in the end ſaued, is the power

of God. It was his good will and *purpose* to prædestinate vs, but it is his *power* to execute that good purpose, to draw sinfull men out of the power of darkenesse, into the kingdome of light, to worke in our hearts a loue of obedience by his holy Spirit. To worke this, farre surpassed the power of all creatures, and therefore it is done by the power of God. Vpon this ground thus laide, the course of the *Arminians* is stopped. If they tell vs that *grace* is a *gentle swasion*, and goeth no further; We answere, that in *grace* there is the *power of God*. If they tell vs that *grace* may be *vtterly lost*, we say it proceedeth from the *purpose* of God, and is giuen to vs from the *power* of God. His purpose is immutable, his power who can resist? They must ouer-reach the *purpose* of God, and ouercome the *power* of God, before they can vndoe this great worke, which God with such *wisedome purposeth*, and with such *power performeth*. If it were in the wisedome of man to deuise it, or in the power of man to performe it, then might it be soone vndone: but this worke is Gods, and all men must giue God the glory, who onely hath

hath vndertaken this worke, and onely is able to bring it to an end. When God hath once manifeſted his will, it is ſtrange that the pride and ignorance of man ſhould deuiſe wayes to bring that into the labyrinth of queſtions and doubts, which God in his Scriptures hath euidently ſet downe. *But there muſt be hereſies, that they which are approoued may be knowne.* 1 *Cor.* 11. 19.

Now I come to take a view of ſome particular eſcapes in his Booke.

CHAP. X.

PAge 17. ſpeaking of Saint *Peters* fall, he ſaith; *Chriſt prayed for Saint Peter that he might not fall: and Chriſt was euer heard in that he prayed for:* And a little after. *If he fell he muſt needes fall either totally or finally; for, cedo tertium?* And againe, *auoyde it if you can, you come vp and home to our Gagger, that Saint Peters faith did not*

fayle, and ſo ſubſcribe to Bellarmine. *Petro dominus impetrauit vt non poſſet cadere, quod ad finem attinet.* Thus writeth the *Author.*

FIrſt this is granted, that Saint *Peter* fell into a great ſinne; but euery fall into ſinne, though grieuous, proueth not a fayling in faith Chriſt prayed that his faith ſhould not fayle, and he was heard in that he prayed for: therefore this is true that his faith fayled not. If any *Papiſt* ſpeake or write this truth conſonant to the Scripture, I take not that for *Popery*, though they herein intend, by peruerſe application, that which is indeed *Popery*, namely, that this promiſe was made to the Biſhop of *Rome* as Succeſſor to Saint *Peter*, and that this not fayling in faith implyeth infallibilitie of judgement in dogmaticall faith. What though this is abſurdly inferred by them? yet the premiſſes are true which concerne the conſtancy of Saint *Peters* perſonall faith and affiance in Chriſt. This *Author* ſaith, that *Chriſt prayed that Saint Peter might not fall, and Chriſt was euer heard in that he prayed for*; his concluſion ſhould be, that Saint *Peter* did not fall: Which becauſe hee

ſeeth

ſeeth to be falſe; he would interpret it, that he fell not *finally*, though he fell *totally*. But he ought to haue interpreted the words of the Scripture, and not to make words of his owne, and interpret them. He doth ſtrangely confound the thing whereof he ſpeaketh. Where he ſaith, *Christ prayed for Saint Peter that he might not fall*; theſe be his owne words; they are without warrant, againſt the euidence of the ſtory: For Saint *Peter* did fall into a great ſinne; But Chriſt knowing that he ſhould fall, and giuing him warning thereof, prayed that though he fell, yet his faith ſhould not fayle. He is intangled with an idle and vnneceſſary confuſion, as though the *fayling* of Saint *Peters* faith, and his *falling* into ſinne, were one and the ſame thing. Diſtinguiſh theſe things that are confounded, and then it is cleare, that Saint *Peter* did *fall into ſinne*, and yet his *faith fayled not*.

But ſaith he, *he fell either totally or finally: for cedo tertium?* A ſtrange parcell of *Logick* in ſo *acute* a man Are there no aberrations, but muſt needs be either *finall* or *totall*? Who ſeeth not, that eſcapes and defects, faylings or falls, may come

ſhort

ſhort of totalitie, both in degrees and parts. The ancient Fathers writing of the ſinnes of the Saints, giue to him his *tertium*, which he requireth. For when they ſpeake of the falls of the Saints, they vſe to note them by this word, *Lapſus*: which though we in Engliſh ordinarily call a *fall*: Yet it is a *tertium* in reſpect of a totall or finall fall; and ſo ſaueth ſuch a fall from being either totall or finall: So whether we call *Lapſus*, a *fall* or a *ſlipping*, we ſtand not vpon words: the thing wee ſeeke is, whether euery *ſinne* in the regenerate *cutteth off* faith, as Maiſter *Thomſon* deuiſed, and *This man* ſeconds him. This they affirme, and we deny. The juſt man ſinneth often, but who did euer ſay, that he looſeth his faith as often as he ſinneth? For in the juſt and regenerate man, there are two men dwelling together, the old and the new man: and ſinne, that is ſtill dwelling, is ſometimes working, and often for a ſeaſon getteth the vpper hand, but ſo, that the new man is not killed or baniſhed by him.

This is manifeſted in diuerſe places of the Scripture, as namely *Romanes* 7. In which Chap-

Chapter (whatſoeuer ſome ſay to the contrary) the *Apoſtle* ſpeaketh in the perſon of a *regenerate* man. Saint *Paul* confeſſeth *that ſinne dwelleth in him; that the good which he would doe, that he doth not, but the euill which he would not doe, that he doth: that he delighteth in the Law of God after the inward man:* (which latter words are ſufficient to proue againſt the *Pelagians, Arminians,* and *Papiſts,* that he ſpeaketh in the perſon of a *regenerate* man; for an *vnregenerate* man cannot truely vtter thoſe words.) And yet he confeſſeth, *that he ſeeth another Law in his members, bringing him to the captiuitie of the Law of ſinne.* Then it muſt be confeſſed that ſinne may dwell there where faith dwelleth.

This doctrine is contained in the *Articles* of Faith and Religion. *Article* 9. in theſe words: *Although there is no condemnation to them that beleeue and are baptized, yet the Apoſtle doth confeſſe that concupiſcence and luſt hath of it ſelfe the nature of ſinne.* In the ſame *Article* it is ſayd, that this *concupiſcence deſerueth* GODS *wrath and damnation.* So that we muſt admit that ſinne

and faith may dwell together vntill we come to an Angelicall state. And therefore *sinne* in a *regenerate* man doth not make a *cutting off* of faith, according to the new deuised cut.

Yet in this is *our Authour* resolute, that Saint *Peter* fell *totally*. I answere, that cannot be in the *regenerate*, where there is repugnance, and reluctation. As long as the warre is maintained, the *flesh* striuing against the *spirit*, and the *spirit* against the *flesh*, so long the fall is not totall, neither can it be, when the spirit is still striuing, and disallowing and recouering the hold againe. And if this warre be maintained, there must needs be the Spirit. For the flesh doth not striue against the flesh, and where the Spirit is, there is faith. And therefore as the *Spirit* is not totally lost in the regenerate, though many times it may be and is grieued: so *faith* is not totally lost in them, though they may fall into diuers sinnes, by which sinnes the Spirit is grieued.

Saint

Saint *Hilary* compareth the booke of *Pſalmes* to a bundle of *keyes* to *open* the *lockes* (that is) the difficult places of the *Pſalmes* and of other *Scriptures*. If the right key be taken and rightly applyed, it will open the locke. The *Author* of the *Appeale* hath ſet a locke here, that is, a difficultie, where there was none indeed. I will try if I can light of the right keyes out of the *Pſalmes* to open this locke, that is, to diſſolue this difficultie, which he maketh here of a totall fall from grace.

Pſalme 19. verſes 12, 13. *Who can vnderſtand his faults? cleanſe me from my ſecret ſinnes; and keepe thy ſeruant alſo from preſumptuous ſinnes, and let them not reigne ouer me: ſo ſhall I be vpright, and made cleane from the great tranſgreſſion.* He prayeth to be *cleanſed* from *other* ſinnes, but to be *preſerued* from *preſumptuous* ſinnes, that they haue not the dominion ouer him. Whereby wee may collect, that the Saints are freed, and ſtill pray to be *freed* from *preſumptuous* ſinnes, ſuch as reigne in the wicked: but

for other sinnes, altogether they are not free.

Psalme 25. verse 1. *Vnto thee, O Lord, I lift vp my soule, my God I trust in thee.* Here he professeth his faith: And yet verse 11. he saith: *For thy names sake O Lord be mercifull to mine iniquitie, for it is great*: then in him there was a true *faith*, and great *iniquitie* dwelling together. It followeth, that not onely sinne, but sometimes great sinnes may be in a godly man; but such as are not joyned with presumption, but seconded and tamed with true and sincere repentance.

Psalme 37. verse 24. *Though he fall, he shall not be cast downe; for the Lord holdeth him vp with his hand.* In this Scripture there is another instance giuen of that which this Author called for, when he saide, *cedo tertium*: For the Prophet saith: *Though he fall, he shall not be cast downe.* To *fall* and yet not to be *cast downe* is a *tertium* in respect of a *totall* or *finall* fall. For he that falleth so, as yet he is not cast downe

downe, *falleth*, and yet neither totally nor finally: the reason is giuen which is beyond all answering: *For the Lord putteth his hand vnder him to stay him.* Gods hand reacheth forth to vs the *tertium*, though some will not see it.

Psalme 38. verses 3, 4 *There is nothing sound in my flesh, because of thine anger, neither is there rest in my bones, because of my sinne: for mine iniquities are gone ouer my head, and as a weightie burthen too heauie for me.* And yet, verse 15. he saith: *On thee O Lord doe I waite, thou wilt heare mee my Lord my God.* He feeles the heauie burthen of his sinnes, he doth not conceale the multitude of them, they are so many that they are gone ouer his head, he confesseth, he complaineth, he cryeth to God. What then? where so great and so many sinnes were felt (as a tender Conscience must needes feele them) shall wee say that this man lost all grace? No. If he had not beene much troubled with his sinnes, he would not haue spoken of them; if he had not had grace,

he would not thus confesse them, and call to God for mercy.

Psalme 40. verse 12. *My sinnes haue taken such hold vpon me, that I am not able to looke vp, they are moe in number then the haires of my head.* Yet verse 17. *Though I be poore and needy, the Lord thinketh of me. Thou art my helper and my deliuerer oh my God.* Here we finde *great* and many *sinnes*, and yet a *great* and a precious *faith*.

It were too long to rehearse all of this kinde. This may suffice to proue that grace in the regenerate is not totally lost by sinnes; vnlesse they be presumptuous sinnes which raigne. But from these raigning sinnes, they that are borne of God are preserued: according to that of Saint *Iohn*, *He that is borne of God sinneth not.* He that standeth vpon the top of the stayres, may fall and slip downe a step or two, and yet not fall to the bottome. There is dainger I grant it. And if we stood by our owne power and strength, as the *Pelagians* and *Arminians* would haue it, then

then might we fall away altogether. But in a regenerate man, there is *power* and *weakneſſe*: the power is *Gods*, the weakneſſe is *his owne*. When he *falleth*, this is his *weakneſſe*: but God by his power doth ſo order that weakneſſe and thoſe falls, that he will haue his great *power* manifeſted in this great *weakneſſe*. Therefore the *Apoſtle* had this anſwere: *My grace is ſufficient for thee, for my power is made perfect through weakneſſe*: Wherefore the bleſſed *Apoſtle* maketh this vſe. *Very gladly therefore will I reioyce rather in mine infirmities, that the power of Chriſt may dwell in me.* 2 Cor. 12. 9.

I ſay further, that ſinne is ſo farre from *cutting off* faith *totally* in the regenerate, that it is rather ordained, by the infinite mercy of God, (which is rather to be adored and wondred at, then diſputed) it is, I ſay, *ordained* for the better *exerciſe* of faith and repentance. For if by falling into ſinne, faith were totally loſt in the regenerate, then a man ſo falling could neuer riſe againe vnto repentance. For he that hath loſt grace totally, hath nothing left in him but fleſh, and his

owne

owne nature and free-will; which of it ſelfe can neuer raiſe a man to repentance, though the *Pelagians* and *Arminians* ſtriue for this, and would haue all grace loſt, that they might inferre, that nature and free will may raiſe vp a man to repentance: but this is the poyſon of their hereſie. Saint *Peter* fell into ſinne, and roſe againe by repentance, becauſe his faith remained, and fayled not, which drew him to repentance But *Iudas* fell, and neuer roſe againe, becauſe he neuer had true juſtifying faith.

Now, why doe men ſtriue for this? or what doe they ayme at? When they would haue faith vtterly loſt, againſt the *Apoſtle*, who teacheth that the gifts and graces of God are without repentance; what haue they gotten that thus ſtriue? or what would they haue? forſooth they would make Prædeſtination hang vpon vncertainties, vpon mans will; that a man may prædeſtinate himſelfe when he will, as often as he will: For they haue no better ends then theſe.

Pag. 18. Speaking of *Bellarmines* words, *Petro dominus impetrauit, vt non posset cadere, quod ad fidem attinet*: He addeth these words: *Iust your Puritane doctrine for finall perseuerance.*

This is the first time that euer I heard of a *Puritane doctrine* in points *dogmaticall*, and I haue liued longer in the Church then he hath done. I thought that *Puritanes* were onely such as were factious against the *Bishops* in the point of pretended *Discipline*: and so I am sure it hath beene vnderstood hitherto in our Church. A *Puritane doctrine* is a strange thing, because it hath beene confessed on both sides, that *Protestants* and *Puritanes* haue held the *same doctrines* without variance. The *Discipline* varied in *England*, *Scotland*, *Geneua*, and other where: Yet the *Doctrine* hath beene hitherto held the same, according to the *Harmonie* of the seuerall *Confessions* of these Churches. Not one doctrine of the Church of *England*, another of the Church of *Scotland*, and so of others.

What is your end in this, but to make di-

uiſions where there were none? and that a rent may be made in the Church? forſooth! that place may be giuen to the *Pelagian* and *Arminian* doctrines: And then all that are againſt theſe muſt be called *Puritane doctrines*. It is true that *Arminian* doctrines will make a diuiſion, where none was before. And our *Authour* of contentions, by vertue of that doctrine, hath giuen a deſperate attempt to doe the like in our Church.

And that finall perſeuerance ſhould be that *Puritane doctrine*, is a thing no leſſe ſtrange. The *Pelagians* would haue ſo called it in Saint *Auguſtines* time, if they had had that word then, or any thing that might giue diſgrace to the doctrine of perſeuerance. For Saint *Auguſtine* maintained the doctrine of *finall perſeuerance* againſt the *Pelagians*. And doth not this man, in rejecting that doctrine, profeſſe himſelfe to ſtand for the *Pelagians* againſt Saint *Auguſtine*, and the *Orthodox* Church? And yet himſelfe confeſſeth finall perſeuerance; he had the leſſe reaſon to call it a *Puritane doctrine*.

But

But he is ſo various in his ſayings, as profeſſing to be at libertie, not to *declare* his owne minde but to *relate* what others ſay, that it ſeemeth hard to hold him ſteadfaſt to any thing. But in this particular he muſt confeſſe, that though a regenerate and juſtified man fall into ſinne, yet there is ſomething that abideth and continueth in him to raiſe him vp againe to repentance. As the *carnall* part abideth, ſo the *ſpirituall* part abideth, ſo long as the ſpirit ſtriueth againſt the fleſh. S. *Iohn* ſaith, *He that is borne of God ſinneth not, for the ſeed of God abideth in him*: This I haue ſpoken of before.

Briefly, touching finall perſeuerance, I would know how any man can truely lay to his heart that *Article* of our faith: I beleeue *life euerlaſting*; but that withall he muſt beleeue *finall perſeuerance*? For he that beleeueth that he ſhall receiue euerlaſting life, muſt alſo beleeue that he ſhall perſeuere to the end, without which grace no man ſhall attaine to life euerlaſting.

When the *Pelagians* and *Arminians* would

say somewhat to infringe the doctrine of *Predestination*, they shew all their spight against *finall perseverance*, that all grace may be lost. And what will follow then? If *all grace* be lost, then surely the grace of *predestination* is lost, and the grace of *calling* is lost; and then must men goe to seeke a new Predestination, and a new calling: and thus of the greatest *mysteries* of our *salvation* they make *fables*, or *bubbles* now blowen vp, and straight vanishing, and others anew vpstarting.

I thinke that the *Author* of the *Appeale* is but a young Scholler in the *Arminian* Schoole, and did not well foresee these consequences, but from the grounds that he hath layed, these things must follow: the grace of Predestination, and the grace of Gods calling must be lost. For I appeale to his Logick, doth not he that saith *all grace is lost totally*, conclude that the *grace* of *Predestination* and *calling* is lost? if so, then is not this man bound to tell vs how God proceedeth to a *new Predestination*, and to a *new Calling*? These be things

which

which the *Arminians* liſten after. How glad would they be to heare that the *Church* of *England* ſhould begin to follow them in this courſe of *multiplying præ-deſtinations* and *elections*? This is that which they haue long aymed at: And here our learned *Author* hath well beſtirred himſelfe to doe them this ſeruice. Againſt theſe fooliſh and fabulous fancies, the *Apoſtle* hath layed this barre. We are *choſen* and *predeſtinate in Christ* before the beginning of the world, according to the *purpoſe* of him, that worketh all things according to the *counſell* of his owne *will*. This counſell by which he hath wrought theſe things is conſtant and vnchangeable. Againſt this truth the gates of hell ſhall neuer preuaile, though the *Arminians* come with all their troupes to maintaine the paſſages of hell gates.

Ephes. 1. 4. 11.

Eſa. 46. 10. Heb. 6. 17.

When the *ancient Fathers* and other godly men ſpeake of *predeſtination*, they teach that it is a *grace* which God *giueth*, and God *preſerueth in vs*, and by which alſo he *preſerueth vs* to *himſelfe*. For we cannot keepe and preſerue our

ſelues to the end, no more then a ſilly flocke of ſheepe, can keepe, preſerue, and defend themſelues from the Wolues: this is the Shepherd his care. So our great Shepherd can and doth keepe and preſerue vs to the end: this is his worke not ours. But this grace is giuen to them that are called according to his purpoſe, and are juſtified, and beleeue in him that is able to bring his promiſe to his end.

The great myſteries of our ſaluation are in danger by theſe poyſoned doctrines of *Arminians* to be ſhaken. If this age ſhould giue libertie to theſe beginnings, it is to be feared that in place of *Commune ſanctorum*, in another age may creepe in *Apoſtaſia ſanctorum*.

Pag. 25. and 26. he ſpeaketh variouſly of falling away from grace and looſing of faith, as if he had not yet determined what to hold. He relateth a ſpeech of his *Gagger* thus. *You meant that faith might be loſt both totally and finally in regard of God, who made no ſuch abſolute and irreſpective Decree.* If he ſhould be challenged for this ſpeech, he will anſwere (as his vſe

vſe is) that he *relateth* onely, but doth not *determine* dogmatically: but in this place he is put from that anſwere. For he cannot relate this as the opinion of the *Gagger*, whom we may number amongſt thoſe *Papiſtes*, that deny the reſpectiue Decree: for that they deny it, *Bellarmine* witneſſeth, as before I haue related. True it is, that ſome late *Ieſuites* hold the *reſpectiue Decree* againſt the *Dominicans*, but all men of judgement acknowledge that herein the *Dominicans* maintaine the auncient doctrine of the *Church* of *Rome* in this particular. Then this muſt be his owne ſpeech and collection; *Faith may be loſt totally and finally, in regard of God that made no ſuch abſolute Decree, and irreſpectiue.* His reaſon ſtandeth thus; If God made no ſuch abſolute & irreſpectiue Decree, then may faith be loſt totally & finally: But this is his opinion, that God made no ſuch abſolute and irreſpectiue Decree, therefore it followeth that in reſpect of the Decree of God, faith may be loſt *totally* & *finally* This would proue fine Diuinitie, if he would ſtand to it. He writeth ſo, as if his greateſt care were only to ſeeke the approbation of *Pelagius*; for theſe things

things will neuer get the approbation of any *sound Diuine* in the *Church* of *England*. But it is well, that before faith can be totally and finally loſt, he muſt firſt proue that Gods Decree is reſpectiue: This he neuer laboured to proue, and he neuer heard any man deliuer it but *Pelagians* and their followers.

CHAPTER XI.

CHAP. XI.

SPEAKING of falling away, hee layeth all vpon the Doctrine of the *Homilies*. He ſayth. In the ſecond part of the Homily of " falling from God, we are ſent to a concluſi- " on more *ad oppoſitum*, not onely of Totall " lapſe for a time, but alſo of finall ſeparation, " and for euer. Which alſo is according to the " Doctrine expreſſed in the Articles. For *he* " *that ſaith a man may fall away, and may recouer;* " *implieth withall that ſome may fall away and not* " *recouer.* "

This belike hee taketh for a ſolid kinde of proofe, if he do but in his imagination think it implyeth ſo much: when he vrgeth a point, hee bringeth no reaſons but a conceit of implications: When he is vrged, hee doth but relate other mens opinions, but what himſelfe thinketh, that he keepeth cloſe. This cloſe-keeping of his opinion, which hee ſo much profeſſeth, is very ſuſpitious; there is

ſomething in it, that hee is loath ſhould be knowne: yet he hideth it not ſo cloſely, but it may be found out. Hee pleadeth that a man may fall from grace totally and finally: A man may fall away from grace and become no child of God. All this may be truly ſayd, and then who hath any thing to ſay to him, that ſayth nothing but that which any other man may avouch? Forſooth, *aliquid latet*; If he ſhould ſay playnly, that they that are called and iuſtified *according to Gods purpoſe*, doe *fall away totally and finally*; then hee ſeeth that he ſhould contradict the Doctrine of the ancient Fathers, and of our Church; but holding himſelfe in theſe generall termes, that *men may fall away from faith and grace*, he vnderſtood that this might bee maintayned. Wee muſt therefore open this matter plainly. This is ſoone done, by calling to remembrance, what hath been ſayd of the reſpectiue Decree, or irreſpectiue. He holdeth the Decree of predeſtination to be reſpectiue, that is to reſpect ſomething in men: If this be ſo, then it maketh no matter, whether faith and grace be vtterly loſt: For all may be repayred agayne,

but

but repayred in regard and conſideration of that which men do, and not vpon that which God hath done. But if the Decree reſpect nothing in man: then the caſe is altered. We haue before declared the Doctrine of the Orthodoxe Church, that the purpoſe of God, which *He* calleth the *Decree*, reſpecteth nothing but Gods will; and therefore they that are called and iuſtified according to Gods purpoſe, doe beleeue and obey, repent and walke in good workes, and at laſt obtaine the end, everlaſting life. Theſe graces that proceede from Gods calling according to his purpoſe, cannot bee vtterly loſt, becauſe *theſe gifts and this calling are without repentance.* They may be troubled and ſhaken, but totally loſt they cannot be. This man taketh theſe things otherwiſe, that they may bee totally loſt. To be ſhort, wee muſt bring him to this ſtand: eyther plainely to confeſſe, that the graces that are given according to Gods calling and purpoſe may bee totally loſt: or elſe to confeſſe that his Writings are idle, and trouble our Church to no purpoſe; becauſe if hee ſpeake of graces which proceede not

from Gods purpose and calling (as many graces do, and in which graces men may make faire and farre proceedings, of which graces the *Homilies* speake) in this point hee hath no adversary, that I know. If hee will acknowledge plainly that the graces which proceede from Gods calling and purpose may not bee lost, then should not I trouble him in this poynt. Provided withall, that hee giue ouer his *respective Decree*, which is the ground and roote of all this trouble, wherewith hee hath troubled himselfe and others.

Now we come to examine that which hee bringeth out of the *Homilies*, concerning falling from God. The first *Homily* saith, that "sometimes men *goe from God*, for lacke of "faith, sometimes by neglecting his Com-"mandements: to be short, all they that may "not abide Gods Word; but *following the per-"swasions and stubbornesse of their owne hearts,* "*goe backe-ward and not forward.* And where-"as God hath shewed to all them that truely "beleeue his Gospell, his face of mercy in "Iesus Christ, which doth so lighten their "hearts, that (*if they beleeue it as they ought*

to

to do) (this *Parentheſis* the Author hath left out which might ſome way direct the meaning of the *Homily*) they be tranſformed to his image, be made partakers of heavenly light, and of his ſpirit, be faſhioned to him in all goodneſſe requiſite to Gods children: ſo if they after do *neglect* the ſame, if they *be vnthankfull &c. hee will take away* from them *his Kingdome, his Holy Word*, &c. Theſe words that follow the *Parentheſis* depend vppon thoſe words contayned in it, which our *Author* hath left out. It is true that if theſe men behold this grace and beleeue as they ought to doe, then they are ſo enlightned, &c. But this is joyned with that condition expreſſed in the *Parentheſis*: If that condition fayle, then theſe other things following, are not well vrged from thoſe words. And what is all this, but *if we forſake him, hee will forſake vs*, as the Scripture teacheth 2 *Chron.* 15. 2.

It is euident that the *Homily* ſpeaketh of profane and wicked men, that go from God, becauſe they neuer care for comming vnto God: of which profane men, there are (God

knoweth) too many in our Land; whereof the *Homily* complaineth. The *Homily* speaketh partly of such, and partly of hypocrites. This is euident from the words of the *Homily*, which are these. *For God that promised his mercy to them that be truely penitent, hath not promised to the presumptuous sinner, either that he shall haue a long life, or that he shall haue true repentance at the last end.* Doth not the *Homily* speake plainely of wicked, profane, and presumptuous sinners? What is this to them that are called according to Gods purpose, and walke with feare and obedience in the works of their calling?

To the same purpose is that which he hath brought out of the *Second Homily*; Wherein, by his leaue, he hath vndertaken more then he hath prooued, or can proue out of the wordes of the *Homily*: For he sayth, that in that *Homily* is concluded *Not only a totall lapse for a time, but also a finall separation for euer.* This conclusion is not prooued out of the words of the *Homily*: And if they were, they helpe him not: For that *Homily* is to be expounded by the words of the other *Homily*, which

which ſpeaketh in expreſſe words of preſumptuous ſinners: that ſuch may fall away altogether, who did euer deny?

And becauſe he vrgeth ſo much the words of the *Homilies* in this point, I would knowe of him a reaſon, why in that *Homily* which is againſt *Worſhipping of Images*, he denieth that the *Homilies* containe the publique dogmaticall reſolutions of our Church? Why doth he play faſt and looſe? Why doth he vrge this in one place, which he flatly denieth in another place? Let him giue a reaſon.

But the 16. *Article teacheth the ſame*, ſaith he: the words of the Article are theſe. *After wee haue receiued the holy Ghoſt, we may depart from grace giuen, and fall into ſinne: and by the grace of God we may riſe againe, and amend our liues:* The Article ſpeaketh religiouſly and truely. For it is true, and muſt be maintained firſt againſt the Phariſaicall pride and dreames of the *Cathari* and *Perfectioniſts*, that after grace giuen *we may fall into Sinne*, which words expound the former, wherein it is ſayd, that *We may depart from grace giuen*, as intending no more in the one phraſe then in the other:

and

and likewiſe, againſt the *Nouatians*, that the benefit of repentance is not to be denied to thoſe that fall into grieuous ſinne after Baptiſme or regeneration: In which caſe the *Article* attributeth all power of riſing againe to the grace of God. This we embrace. What hath this man againſt this? truely, no reaſon, but a prety fancy of his owne. *For*, ſaith he, *he that ſayth a man may fall away, and may recouer, implyeth withall, that ſome may fall away and not recouer.* Which kind of ſpeech is a plaine confeſsion, that he hath nothing for himſelfe in the words of the *Article*.

And yet in this weake manner he cannot proceed, vnleſſe hee take this liberty to himſelfe, to change and controll the words of the *Article*. For the *Article* ſpeaketh of *departing* from grace giuen, he maketh it ſpeake of *falling away*. The *Article* ſaith, the grant of repentance is not to be denied to ſuch as fall into ſinne after Baptiſme; and that we may depart from grace giuen and fall into ſinne, and by the grace of God may riſe againe. He will confeſſe, I ſuppoſe, that there is no man who liueth long after his Baptiſme, but may fall in

to ſinne, and by the grace of God may riſe againe. He will confeſſe, I ſuppoſe, that there is no man who liveth long after his Baptiſme, but may fall into ſinne; and that is a kinde of departing from grace giuen; From theſe words he concludeth, againſt all *Logick*, that a man ſo falling into ſinne falleth away: this is farre from the words and meaning of the *Article*, and ſheweth that his purpoſe is not to ſatisfie men of iudgement, but by peruerting and diſtorting of Words to a ſtrange, that is, to his owne priuate ſenſe, to deceiue the ſimple.

But *Pag* 27. hee would proue from Saint *Auguſtine* and *Proſper*, that a regenerate and iuſtified man may fall away. Our Learned *Author* did never intend in writing this to ſatiſfie the Learned and judicious, but to deceiue and vndermine the weaker ſort of men. Would any man that had his right wits, alleadge Saint *Auguſtine* and *Proſper* in this particuler, wherein they haue ſo fully, & ſoundly declared themſelues to the contrary againſt the *Pelagians*? But ſome what muſt bee ſayd, and ſome ſhew muſt bee made.

Heerein our Author may see the wretchednesse of his cause, and how little hope hee hath to hold it vp, when he is driven to seek helpe at them, who vtterly ouerthrow his cause. Saint *Augustines* wordes by him cited (though they are not there where hee citeth them) are these. *Si autem regenitus & iustificatus in malam vitam sua voluntate relabitur, iste non potest dicere, non accepi: quia acceptam gratiam Dei suo in malum libero arbitrio amisit.* And agayne: *Credendum est quosdam de filijs perditionis non accepto dono perseverandi vsq; in finem in fide, quæ per dilectionem operatur, incipere viuere, & aliquandiu iustè & fideliter viuere.* That which hee citeth out of *Prosper* is this: *Ex regenitis in Christo Iesu, quosdam relicta fide, & pijs moribus Apostatare à Deo, & impiam vitam in sua aversione finire, multis, quod dolendum est, probatur exemplis.*

If that Saint *Augustine* himselfe had not made a full answere to these and such like things, as may be cited from him, this *Author* might with some probability haue brought these places. But if you will vrge

Saint

Saint *Auguſtines* Words, you muſt giue him leaue to expound his owne words. St. *Auguſtine* ſayth, that *juſt* men and regenerate; nay, hee proceedeth farther, that the *Children of God*; yea, and more then that, that the *Elect* may fall away: It is true that Saint *Auguſtine* ſayth all this. But if a man ſhould cite theſe things from him, and ſo leaue them, as this *learned Author* doth; he ſhould doe great wrong to Saint *Auguſtine*. For he expoundeth himſelfe, that theſe men whom hee calleth *juſt, regenerate, the ſonnes of God, and elect*, which doe fall away, are ſo *eſteemed of vs*, but that they are *not ſuch* in the *knowledg* of *God*. They are ſayd to be ſuch, *Sed à neſcientibus quid futuri ſunt*. Saint *Auguſtine* ſpeaketh of them that are ſo called of vs, but are not ſuch indeede. *Quis neget eos electos cum credunt & baptizantur, & ſecundum Deum viuunt? planè dicuntur electi, ſed à neſcientibus quid futuri ſunt, non ab illo qui eos nouit non habere perſeverantiam, quæ ad beatam vitam perducit electos, ſcitq; illos ita ſtare, vt præſciret eſſe caſuros.* To the ſame purpoſe

Lib. de correpti & gratia. cap. 7.

pose hee layth agayne. *Sunt quidam qui filij Dei propter susceptam vel temporaliter gratiam dicuntur à nobis, nec tamen sunt Deo.* Now take this declaration of his meaning from himselfe, and then wee grant that a *Iustified* man, *regenerate*, the *sonne of God*, and *Elect*, may fall away: because these, though by vs according to the iudgement of charity, may bee esteemed such, yet with God they are not. For they onely stand and hold out to the end, that are knowne to God to be such, whom hee hath called according to his purpose: of which sort none fall away. To *Prosper* I answere the same: For *Prosper* doth follow Saint *Augustine* [illegible], and swarveth not from him, his words are as Saint *Augustines* are, and hee vnderstood them as St. *Augustine* expounded himselfe. *Ibid. cap. 9.*

But hee hath heere also somewhat out of Saint *Augustin* touching perseverance. *Sancti de sua perseuerantiæ præmio certi sunt, de ipsa tamen perseuerantia reperiuntur incerti.* Which Words can neuer be rightly vnderstood, vnlesse it bee first rightly conceiued, *who* are the *Sancti* here spoken of, and *what* kinde of

of *certainty* there may be eyther of their *perſeuering* in *grace*, or their *attaining* vnto *glory*. For the *former*; by the word *Saints*, S. *Auguſtine* vnderſtandeth ſuch men, as being elected before the foundation of the world was layde, and called according to that eternall purpoſe, are for the preſent in the ſtate of iuſtified and ſanctified perſons, and of ſuch he affirmes, that although they bee certaine of the reward, yet they may be, and often are found vncertaine or doubting of their owne perſeuerance. Now for the *latter*; there is a double *certainty* to be conceiued both of the ſanctified mans perſeuerance in grace, and alſo of attaining the reward of perſeuerance, namely eternall glory. There is *certitudo obiecti* and *ſubiecti*, or as others tearme it, *certitudo ex parte cauſæ*, and *certitudo ex parte perſonæ*. If we conſider the certitude of the perſeuerance of Gods elect and ſanctified children in the *cauſe*, then there is an *infallible* certitude, both that they ſhall perſeuere in grace vnto the end, and that they ſhall be made parakers of the reward promiſed to ſuch as perſeuere. For the cauſe of this certainty is Gods

eternall and vnchangeable decree, whereby all the elect children of God are kept by the power of God through faith vnto ſaluation. But if wee conſider this certainty of perſeuering in grace and of attaining glory, as it is apprehended or beleeued by the *perſons* themſelues: wee grant our act or apprehenſion is many times *weake*, and wauering, and in ſome caſes and at ſome times not only wanting, but a contrary act may perplex the mind of Gods childe. Yet we affirme withall that this wauering vncertainty is a fault that muſt be reſiſted, and which may be, and is by Gods children conquered: when walking in the ſpirit, they receiue a teſtimony from the ſpirit, both that they are Gods adopted children tranſlated into the eſtate of grace, and alſo heires to bee aduanced into the ſtate of glory. Theſe things granted which are moſt true and euident out of the Scriptures what can he inferre? S. *Auguſtine* teacheth vs that God to humble vs, and to make vs ſeeke him with zeale, doth hide ſome things from our knowledge, as our *finall perſeuerance*, and our *predeſtination*: of which he will haue vs no o-

Rom. 8. 16. Gal. 4. 6.

therwiſ

therwiſe certaine but *à poſteriori*, and by ſuch effects of his ſpirit, as we may apprehend in our owne ſoules. When as therefore by obeying our ſinfull luſts, and falling into any grieuous crime, and continuing in it, the forenamed effects for a time cannot be deſcried; during that time, the certaine apprehenſion of our being in the ſtate of adoption, or of future aduancement to the ſtate of glorification, muſt needs ceaſe: but this is for our good to remoue *pride* and *preſumption* from vs. Yet doth it no way ouerthrow or croſſe the certitude of perſeuerance in grace unto the end, and of obtaining life euerlaſting as it is founded in the decree of predeſtination, and in the effectuall adminiſtration of grace to all the elect. If we our ſelues did either predeſtinate our ſelues, or giue the grace of finall perſeuerance to our ſelues, then might this obiection be made; for then would things be in vncertainties: but we giue all the glory to God, who knoweth vs better then we know our ſelues, and we leaue this to him, who onely is able to bring his owne work to an end. And yet if we ſearch a little more exactly into the meaning

ning of S. *Auguſtines* words, it will appeare that S. *Auguſtine* ſpeaketh not *ſimply* againſt the certaine and firme perſwaſion which a faithfull man may haue of his owne perſeuerance, but in *ſome reſpect*.

To be certaine of our perſeuerance, may be vnderſtood two wayes: either to be *certaine that we ſhall not fall into any heinous ſinne*, ſo to trouble the courſe of our perſeuerance in holineſſe and righteouſneſſe. Of this Saint *Auguſtine* ſpeaking ſayth truely, we are vncertaine of our perſeuerance: or elſe to be certaine of our perſeuerance, may be vnderſtood *to be certaine of our faith whereby we perſeuere*, that our Faith ſhall neuer vtterly fayle; or that wee ſhall neuer looſe the ſauing gift of faith, although the apprehenſiue act, may for ſometime, and vppon ſome occaſions faile. Of this euery man can not be ſure, nor euery regenerate and ſanctified man at euery moment. But hee that hath a true faith, beleeueth that his ſinnes are forgiuen, that he is the childe of God: This man whilſt hee walketh in loue and obedience may by an act of faith aſſure his owne heart, that he is in

in the number of thoſe whom God hath ordained to euerlaſting life. And therfore S. *Auguſtine* ſayth, *Sanctitate ſuæ perſeuerantiæ præmio certi ſunt*: How can this or that particular ſanctified man be ſure of the reward of his perſeuerance, vnleſſe he be ſure of his perſeuerance? Euerlaſting life is the reward of his perſeuerance, of this he is ſure. It muſt needes follow that in ſome ſort hee is ſure of perſeuerance. What ſort is that? Verily he is ſure that his faith ſhall perſeuere; and the eſtate of grace, wherein he hath bene placed by the ſpirit of adoption, ſhall neuer be vtterly diſſolued. As Chriſt ſayd to Saint *Peter*, though he fell into a great ſinne, and therefore did not perſeuere without ſinning, yet hee had prayed, *That his faith might not faile*: and ſo he did perſeuere in the faith. And Saint *Iohn* ſaith, *He that is borne of God cannot ſinne, becauſe the ſeed of God abideth in him*. Then he that hath the ſeede of God abiding in him doth perſeuere according to that grace which abideth in him. Many men ſpeake of grace and faith, but verily none can ſpeake truely thereof, but they that haue theſe things in

them. S. *Auguſtine* ſaith, No man can vnderſtand the truth, but he that liueth a godly life.

Lib. de oper. Monach. c. 13. *In cognitione cauendus eſt error, in actione nequitia. Errat autem quiſquis putat veritatem ſe poſſe cognoſcere, dum adhuc nequiter viuat.*

Now where Saint *Auguſtine* ſaith, that Saints or true beleeuers are ſure of the reward of perſeuerance, but not of perſeuerance it ſelfe: If we ſhould vnderſtand this as *our Author* ſeemeth to take it, (namely that there is no abſolute decree of Predeſtination by vertue whereof any particular elected perſons ſhall certainely bee indued with the gift of perſeuerance, and preſerued infallibly from finall or totall Apoſtaſie) Saint *Auguſtine* hath wrapped himſelfe in a contradiction. For he that denieth the certainty of a neceſſary antecedent, cannot without an implied contradiction, auouch the certainty of a conſequent which muſt depend therupon. As he who ſhould abſolutely deny that there is any certainty of ſuch a mans holding out to the end of the race, ſhould croſſe himſelfe in affirming withall, that ſuch a man is notwithſtanding certaine of obtaining the prize.

If

If therefore S. *Auguſtine*, by thoſe words, *De ipſa perſeuerantia reperiuntur incerti*, had intended, that there is no certainty of any ſanctified mans perſeuerance in grace, we might thus out of his own words conclude againſt him. No man is certaine of the eternall reward of perſeuerance who is vncertaine of perſeuerance: But the Saints of God are vncertaine of their perſeuerance, therefore the Saints are not certaine of the reward of perſeuerance: which concluſion is contradictory to thoſe words of his, *Sancti de ſua perſeuerantiæ præmio certiſunt.*

To conclude; the certainety of perſeuerance in grace and of receiuing the reward of perſeuering is conſtant, and the ſame in the originall cauſes, to wit, in Gods eternall predeſtination, as alſo in his eſpeciall mercy exhibited in the effectuall vocation, iuſtification, ſanctification, and infallible direction and preſeruation of all the elect.

CHAP. XII.

PAG. 28. He maketh a great ſhew of all the learned men of the Church of *England* that *compoſed* the *Articles*; that *confirmed* them; that *juſtified* them at *Hampton Court*. He ſaith, that *Theſe were the moſt learned men of our Church*: Who denyeth that? or who called their learning into queſtion? But what doe theſe here? and why are they troubled? *all theſe*, ſaith he, *are ſuch as do aſſent to antiquity*. There is no doubt but theſe learned men did aſſent to learned Antiquitie. But where is this Antiquity, or what is it? *Parturiunt montes*. Truly wee haue not hitherto had one word from Antiquity, but onely thoſe places of S *Auguſtine* and *Proſper*, which are anſwered and found to be nothing to the purpoſe. This is a ſtrange kinde of proceeding, to rayſe ſo great an expectation, and in the end, all to turne into ſmoake We expect to heare, whereunto all theſe learned men haue aſſented: here

is

is nothing but words in the cloudes. You haue made a glorious *ſyllogiſme*. The *major* is, that *theſe men were the moſt learned men in our Church*: it is granted: The *minor* you ſay *you will make good*, but that is not yet done. you haue ſayd nothing to proue it, you would proue it firſt out of the 16. *Article*; but you go from the words of the *Article*. Nay you corrupt the words of the *Article* by adding of your owne in Capitall Letters the word A. VV. A Y, *Pag* 29. we may depart *away* from grace. Yet there you pretend to deale *obſignatis tabulis*, & ſay that in the 16. *Article* we reade and ſubſcribe this. Then you ſhew vs what in your conceite it implyeth. This will neuer be taken for proofe. That which you vndertake to prooue, is a totall and finall fall; whereof you haue not as yet offered a proofe, eyther out of the *Articles*, or *Homilies*.

Pag. 30. he ſayth, *The Doctrine of the* 16. *Article was challenged for vnſound in the conference at Hampton Court, by thoſe that were petitioners againſt the Doctrine and Diſcipline eſtabliſhed: and being ſo challenged before his Maje-*

ſtie, was then and there defended, maintayned, a-vowed, averred for true, auncient, iuſtifiible, good and catholicke, againſt that abſolute, irreſpectiue, neceſſitating, fatall Decree of your new Predeſtination.

A man would thinke that ſuch a man as this, relating things done, ſhould ſpeake truely, eſpecially of ſuch an Act, which every man that liſt may know. It is more ſtrange that he ſhould report it ſo, as not to ſay one VVord true. For it is not true that it was *Challenged for vnſound*: it is not true that it was *then and there defended, maintayned, a-vowed, averred for true.* For there could be no vſe of this defending, avowing, averring, where, on both ſides, it was confeſſed to be true, and where the *Article* was not challenged for vnſound. The plaine truth is, Doctor *Raynolds* repeated the *Article*, and profeſſed, that the meaning of the *Article* was ſound: Beſides Doctor *Raynolds*, no man ſpake to that particular. How then could our *Author* ſay, it *Was challenged for vnſound*? Doth hee that ſayth the meaning of the *Article* is ſound, challenge it for vnſound?

The

The liberty is great that this man giveth to himſelfe, to thinke that ſuch things would currantly paſſe, whether his words containe reaſon or none. Doctor *Raynolds* only deſired that it might be explayned by theſe words added to the end of the *Article* thus: *after wee haue receiued the Holy Ghoſt, wee may depart from grace*: to theſe Words of the *Article* hee deſired this might be added, *yet neyther totally nor finally*: Againſt this, no man ſpake then: but for it, that worthy and learned Deane of *Paules* then, after, Biſhop of *Norwich*, Doctor *Overall* did ſpeake ſo much as directly confirmed that which Doctor *Raynolds* had moved; For *Page* 42 of that *Conference*, he profeſſed that it was a Doctrine which himſelfe had taught; *That whoſoeuer, though before iuſtified, did commit any grieuous ſinne, as adultery, murther, Treaſon, or the like, did become ipſo facto ſubject to Gods wrath, and guilty of damnation.* Adding hereunto, that thoſe which were *called* and *Iuſtified* according to the *purpoſe* of *Gods election*, howſoeuer they might and did *fall* into grieuous ſinnes, and therefore into the

preſent

present state of wrath and damnation, yet did neuer *fall* either *totally* from all graces of God, to be vtterly destitute of all the parts of the seed thereof, nor *finally* from iustification. Now when Doctor *Ouerall* did in the sum agree with Doctor *Raynolds*; where then was *the challenging of the* Article *for vnsound* on the one side, and where was *that defending, avowing, averring*, on the other side?

Our *Author* would proue his assertions out of the *Conference* at *Hampton Court*; but out of that Conference the contrary is proued. He sayth, that a *justified* man may *fall* away *totally* and *finally*; but Doctor *Ouerall* in that *Conference* affirmeth the contrary, neither *totally*, nor *finally*. This *Appellant* should haue vsed some more probability. He seemeth to be much destitute of reason, when he vseth arguments which being at the first examined, proue directly against him. He must therefore obserue, that this Doctrine of *totall* and *finall* falling away, which he pretendeth to be the Doctrine of our Church, was a Doctrine refuted at *Hampton Court* by Doctor *Ouerall*, and before that time neuer receiued here:

here. For Doctor *Overall* would never haue *refuted* a Doctrine *receiued* in his *Church*. Then let *this Author* seeke out when his Doctrines beganne to be the Doctrines of our Church.

Page 35. & 36. he sayth; *Let this be acknowledged the Doctrine of our Church, that Children duely baptized are put into the estate of grace and salvation: but many Children so baptized, when they come to age, by a wicked life doe fall away from God, and from that estate of grace and salvation wherein he had set them.——if you grant not this, you must hold that all men that are baptized are saved.*

If our *Author* had beene pleased, to haue obserued the judgement of the *Ancients*, he would not be thus troubled with *novelties*. This one poore objection seemeth to trouble the man. Saint *Augustine* might easily haue satisfied him: For hee obserueth a great difference betweene them that are regenerate and justified only *Sacramento tenus*, and those that are regenerate and justified according to the *purpose of Gods election*. *Abraham receiued the Sacrament of Circumcision, as a seale of the righ-*

teousneſſe of Faith. The Sacrament is good to them to whom it is a ſeale of the righteouſneſſe of Faith, but it is not a ſeale in all that receyue the Sacrament: For many receyue the ſigne, which haue not the thing.

Then to proceede: *Iſmael* was circumciſed, and ſo was *Iſaac*; but *Iſmael was borne according to the fleſh, and Iſaac according to the ſpirit.* Now he was not juſtified, but only *Sacramento temus*, that was borne according to the *fleſh*: but he that was borne according to the *Spirit*, was juſtified *vnely*. Saint *Auguſtine* ſayth, *Cum eſſent omnibus communia Sacramenta, non communis erat omnibus gratia.* And againe, *Omnibus in nomine patris, & filij, & ſpiritus ſancti Baptiſma eſt commune eſt lauacrum regenerationis, ſed ipſa gratia, cujus ipſa ſunt Sacramenta, qua membra corporis Chriſti cum ſuo capite regenerata ſunt, non communis eſt omnibus*: that is, *When as the Sacraments are common to all, yet grace is not common to all.* And, *The fountaine of regeneration is common to all that are Baptized in the name of the Father, the Sonne, and the holy Ghoſt, but*

Auguſt. in Pſal. 77.

but that grace, whereof these are Sacraments, whereby the members of the body of Christ are regenerate with their head, is not common to all.

Israel was called to be a people of God, yet all, that were so called, were not so in truth: So all that receiue Baptisme are called the Children of God, regenerate, iustified: for to vs they must be taken for such in charity, vntill they shew themselues other. But the *Author* affirmeth, that *This is not left to mens charity* (*as you*, sayth he, *do informe the World*) because we are taught in the seruice Booke of our Church, earnestly to be beleeue, *That Christ hath fauourably receiued these infants that are Baptized, that hee hath imbraced them with the armes of his mercy, that hee hath giuen vnto them the blessing of everlasting Life: And out of that beleife and perswation, wee are to giue thankes faithfully and deuoutly for it.* All this wee receiue and make no doubt of it: but when wee haue sayd all, wee must come to this, that all this is nothing but the charity of the Church: and what more can you make of it? For where hee

vrgeth this, that Children baptized are put in the ſtate of ſalvation, and this muſt be beleived. I make no doubt of it; but becauſe hee ſeemeth to haue a ſtrange Vnderſtanding of it, and vrgeth it as if forſooth it could not be anſwered: I aske him this queſtion, whether we muſt beleeue it as an *Article* of *faith*, or *ex judicio charitatis*? this judgement of charity hee vtterly rejecteth. Then he muſt hold that wee beleeue it as an *Article* of faith: but this is not conteyned in any *Article* of faith. And the things which a man is bound to beleeue for his ſalvation, to ſpeake properly, he muſt beleeue for himſelfe onely, not for another man. And therefore this thing which hee vrgeth, that wee muſt beleeue for other men, cannot be called properly faith and beleeving. for no man beleeveth for another: this proveth evidently that this *beleeving*, whereof our *Communion Booke* ſpeaketh, is nothing elſe, but to *beleeue* it *ex judicio charitatis*; and can no further be ſtretched. Concerning this judgement of charity, we doe not informe the World any otherwiſe, then Saint *Auguſtine* informed

med the Church long ſince againſt the *Pelagians*. The *Pelagians* vrged theſe things as you doe, that they that were baptized were regenerate, and juſtified. Saint *Auguſtine* anſwereth they are ſo, for ought that wee know, and vntill they themſelues ſhew themſelues to the contrary. Then ſo long as wee haue no cauſe to the contrary, we judge them, in charity, to be ſuch as wee deſire they ſhould be: did wee deviſe this? or did wee firſt informe the World of this? it hath beene of old received thus in the Church. *We* do but ſay that which the auncient *Fathers* haue ſayd before vs: and *you* follow that which your Fathers the *Pelagians* haue taught before you. But here is great difference; wee following the auncient *Fathers*, follow the *Church*; and you following the *Pelagians*, follow the *Enemies* of the *Church*.

But here he citeth in the Margent, *page* 36. *that all Antiquity taught thus.* I pray you what did Antiquity teach? *That young Children Baptized are deliuered from Originall ſinne*: Wee teach the ſame, and we doubt not, if

they dye before they come to the practise of actuall sinnes, they shall be saued.

But this is not so to be vnderstood, that no children vnbaptised can be saued: For in this point, the ancient godly Fathers haue deliuered their judgements grounded vpon faire euidences of Scripture. And because this is a thing wherein some may require satisfaction, the Reader will not thinke the time lost, if I some what enlarge this point. Baptisme is required as necessary to saluation, so that the *contempt* thereof bringeth damnation, but not the *want* of it. For where a true faith is, and a sincere desire of Baptisme, though a man should by some inevitable meanes misse of washing by water, yet the Auncients make no doubt of the saluation of such a man. This is the judgement of Saint *Cyprian*, S. *Augustine*, S. *Ambrose* and S. *Bernard*. *Hugo de sancto Victore* lived at the same time with S *Bernard*. *Hugo* was troubled with the noveltie of a hot spirited man, who taught this assertion; That since the time that it was first sayd by Christ; *Vnlesse a man be borne of water and the holy Ghost, he shall not enter into the Kingdome of heauen,*

heauen, ſince that, no man might by any meanes be ſaved, without the actuall receiving of the viſible Sacrament, yea though a man ſhould deſire the ſame with true faith, and contrition of heart, being onely prevented by death, that he could not obtaine that which he deſired, yet ſhould this man be damned without remedy. *Hugo* having notice of this aſſertion, wrote to Saint *Bernard*, concealing the name of the Author of that opinion, onely declaring his aſſertion; and craved the iudgement of S. *Bernard* in that point. To this S. *Bernard* anſwereth. The ſumme of his anſwer is this: Firſt he taketh exception "againſt the time ſo precisely ſet by the Au-"thor of this aſſertion. For he ſetteth the"time to begin preſently vpon the ſpeech of"thoſe words which Chriſt ſpake in ſecret to"*Nicodemus*, in the night when he came to"him. S. *Bernard* ſheweth that the beginning"of ſo great a matter was not advisedly ſet by"his new Author, he therefore would haue"the beginning to be after the promulgation"of the Goſpell by the Apoſtles. For the old"ſacraments were in force ſo long, vntill it"

"was

" was openly and publiquely knowne that
" they were abrogated; How long after, *penes*
" *Deum eſt, non meum definire*, ſaith S. *Bernard.*
" Then the olde Sacraments did ſtand in
" force, vntill they were abrogated, that is,
" publiquely by the Apoſtles interdicted.
" And therefore as *Baptiſme* is *now* a remedy
" againſt originall ſinne, ſo was *Circumciſion*
" of *old.* Now if any that are come to yeares
" and vnderſtanding, after the publication of
" the remedy of *Baptiſme*, ſhall refuſe to be
" baptized; this man addeth another ſinne to
" originall ſinne, and ſo, through his owne
" pride, hee beareth the double cauſe of a
" moſt juſt damnation, if he ſhould in that
" caſe chance to dye. Yet if before his death
" he repent, and deſire and aske to be bapti-
" zed, and dye before hee can obtayne his de-
" ſire; ſo that a right fayth, a godly hope and
" ſincere charity be not wanting; ſo God be
" mercifull vnto me (ſayth St. *Bernard*) as in
" this caſe I cannot deſpayre of this mans ſal-
" vation for the want of water only; neyther
" can I beleeue that this mans *fayth* is voyde,
" his *hope* confounded, his *charity* fayled, i
tha

that not the *contempt*, but onely the *impoſſi-* "
bility of having the Sacrament hinder him "
from being waſhed with Water. And I "
much maruaile (*ſaith hee*) *Si novus iſte nova-* "
rum inventor aſſertionum, & aſſertor invento- "
rum, if this new inventor of new aſſertions, "
and a voucher of things invented, can find "
a reaſon in this thing which was hid from "
the Fathers, *Ambroſe* and *Auguſtine*; or can "
finde any authority before the authority of "
theſe. For if hee know it not, both theſe "
judged as we do herein. Let him read St. *Am* "
broſe his booke of the death of Valentinian, if he "
hath not read it; or if he hath read it, let him "
recall it well to memory; if he recall it, let "
him not diſſemble; and there he ſhall finde "
that Saint *Ambroſe* confidently preſumed of "
the ſalvation of that man who dyed with- "
out *Baptiſme*, and did vndoubtedly attribute "
that to his minde, which was wanting tho "
rough impoſſibility of performance. Let "
him alſo read the fourth booke of Saint *Au-* "
guſtine of one onely Baptiſme againſt the Do- "
natiſts, and hee will eyther acknowledg "
himſelfe *imprudently* deceived, or proue "

"him-

" himſelfe *impudently* obſtinate. For S *Augu-*
" *ſtine* ſayth, that ſometimes *ſuffering* is in-
" ſtead of *Baptiſme*, as appeareth in the *Theefe*
" vpon the Croſſe, to whom though vnbap-
" tized, Chriſt ſayd, *To day thou ſhalt be with me*
" *in Paradiſe*: From which place S *Cyprian*
" tooke an Argument to proue the ſame
" point: And S *Auſtin* addeth; Conſidering
" this thing againe and againe, I finde (*ſaith*
" *he*) that not only ſuffering for the name of
" *Chriſt* may ſupply the want of *Baptiſme*, but
" faith alſo and the converſion of the heart, if
" happily the ſtraitneſſe of time will not ſuf-
" fer a man to celebrate the myſterie of *Bap-*
" *tiſme*. And afterward; How much (*ſayth*
" *he*) even without the viſible Sacrament of
" *Baptiſme* that avayleth which the Apoſtle
" ſayth: *With the heart man beleeueth to righte-*
" *ouſnes, and with the mouth man confeſſeth to ſal-*
" *vation*, it is declared in that *Theefe*. But then
" is this fulfilled inviſibly, when as not con-
" tempt of Religion, but neceſſity excludeth
" the Myſterie of *Baptiſme*. Saint *Bernard*,
" having declared thus much out of Saint
" *Auguſtine*, proceedeth thus. I confeſſe

(*ſayth*

(*ſayth he*) that St. *Auguſtine* retracteth that « inſtance which he put of the *Theefe*, and « thought it not ſo fit to proue this ſentence, « becauſe it was vncertayne whether that « *Theefe* was baptized or no: but the ſentence « it ſelfe and aſſertion hee confidently main- « tayned, and diverſe wayes confirmed; « neyther ſhall you finde that hee did ever re- « tract the opinion, if I be not deceived, « *ſayth Bernard*: And further he ſayth, that « St. *Auguſtine* in another place when he had « ſpoken of ſome, whom the Scripture « teſtifieth to be ſanctified inviſibly, but « not viſibly; Hee maketh this inference: « hence it is collected, that *inviſible ſanctifica-* « *tion* hath beene had, and hath *profited* with- « out the *viſible Sacraments*, which are chan « ged according to the diverſity of times, ſo « that others were then, others are now. « And a little after; notwithſtanding, ſayth « S. *Auguſtine*, the viſible Sacrament is by no « meanes to be contemned, for he that con- « temneth it, cannot be inviſibly ſanctified. « Whereby hee proveth plainely that a faith- « full man, and one converted to the *Lord*,

" is not deprived of the fruit of *Baptiſme*, if he
" cannot haue *Baptiſme*, but if he contemne to
" be *baptized*. From theſe two pillars (I meane
" S. *Ambroſe* and S. *Auguſtin*) ſaith S. *Bernard*, I
" can hardly be drawne to beleeue otherwiſe.
" I cõfeſſe my ſelfe either to erre, or to be wiſe
" with theſe. I my ſelfe alſo beleeving (*ſaith*
" *he*) that a man may be ſaved *ſolâ fide*, by
" faith onely, having a true deſire to receiue
" the Sacrament, though either death antici-
" pate his holy deſire, or ſome other invin-
" cible force hinder it. And conſider when
" our Saviour ſayth; *He that beleeueth and is*
" *baptiſed ſhall be ſaued*, whether it be not with
" great warineſſe and vigilancy repeated a-
" gaine, *But he that will not beleeue ſhall be dam-*
" *ned?* He ſaith not, he that is not baptized
" ſhall be damned; but onely, he that belee-
" ueth not, ſhall be damned; implying here-
" by, that ſometimes faith alone ſufficeth to
" ſalvation, and without it nothing. Where-
" fore albeit we grant, that *Martyrdome* may
" be in ſteed of *Baptiſme*, yet we muſt vnder-
" ſtand that it is not puniſhment that maketh
" this, but *faith* it ſelfe, for without it what

is

is Martyrdome but plaine puniſhment? " Now it is againſt all reaſon to thinke, that " faith, which is reputed for Baptiſme, where " Baptiſme is wanting, and which doth " make Martyrdome acceptable to God, " ſhould not be ſufficient by it ſelfe to ſaue a " man when either Baptiſme cannot be had, " or Martyrdome is not required. S. *Bernard* " vpon theſe, and ſuch like reaſons conclu- " deth, that a man may be ſaued by faith " without Baptiſme, where there is a true de- " ſire, and no contempt of Baptiſme; And " that Infants which dye without Baptiſme " are conſequently ſaued, by the faith of their " faithfull Parents. Thus farre S. *Bernard*. S^t. " *Cyprian* (cited here by S. *Auguſtine* and by S. *Bernard* out of Saint *Auguſtine*) vpon this poynt hath theſe wordes; ſpeaking of the theefe vpon the Croſſe: *Latrocinium damnationem meruerat & ſupplicium, ſed cor contritum pœnam mutavit in martyrium, & ſanguinem in baptiſmum.* *Cyprian. de cœna Domini.*

And this is all that *Antiquity* teacheth, or *our Church* requireth: that baptiſme is not ſimply neceſſary, ſo as without it damna-

tion must follow of necessitie; and that children baptized are deliuered from originall sinne. But *This man* goeth further. *Many that are baptised* (saith he) *may after their baptisme liue a graceleſſe life: then they looſe grace, or elſe we muſt ſay that all that all that are baptized are ſaued.* I answere, we need not say so. We say, that, if they fall into a sinnefull and wicked life after baptisme, they looſe the priviledge of their Baptisme, & the good that they might haue had by it, so long as they remaine such: And this is sufficient to answer him. But what is this to the grace of predestination, which he would oppugne by these quirkes, drawne onely from the charitie of the Church and Baptisme? which charity we also hold. Then to proceede: of these who haue received the Sacrament of regeneration, and are judged by vs to be regenerate and justified, many may proceed and make a great progresse in the Church, to be *enlightned*, *to taste of the heauenly gift*, *to be made partakers of the holy Ghost* (that is, of many graces of the holy Ghost) *to taste of the good word of God, and of the powers of the world to come*: and

Heb. 6.

and yet they may fall away *totally* and *finally*. But they that are regenerate, iuſtified & called according to Gods purpoſe (aske not me who theſe are, it is enough that they are known to God) they may fall into diuerſe temptations & ſins, which bring men vnder Gods wrath; but theſe neuer fall away either *totally* or *finally*. This was expreſſed by D. *Overall* in the *Conference* at *Hampton Court*. By this diſtinction of men regenerate, and iuſtified *ſacramento tenus* onely, and ſuch as are ſo *indeed according to Gods purpoſe* and calling, he might eaſily and fairely haue ſatisfied himſelfe in al theſe obiections, which he draweth out of the booke of *Homilies*, and out of our *Seruice booke*. For firſt he hath not proued, that a *iuſtified* man may *fall* away *totally* and *finally*; neither doth that follow from any words by him produced. And if it were proued in direct termes, how eaſie is the anſwer, that it is then meant of ſuch as are regenerate and iuſtified *ſacramento tenus*, and no further: for, that ſuch fall away, it was neuer doubted in the Church, as S. *Auſtin* ſheweth. And therfore when he ſaith that children duely Baptized, are put into the

eſtate

eſtate of grace and ſalvation: I grant they are ſo to vs, we muſt eſteeme them ſo *judicio charitatis*. Saint *Auguſtine* ſayth, *Omnes, qui in Chriſto baptizantur, Chriſtum induunt*; but then he reſolveth. *Induunt Chriſtum homines aliquando vſq; ad Sacramenti perceptionem, aliquando vſq; ad vitæ ſanctificationem: atq; illud primum & bonis & malis poteſt eſſe commune, hoc autem alterum proprium eſt bonorum & piorum.* By which grounds we may vnderſtand how the auncient *Fathers* reſolved of them that fell quite away from grace. And we may learne to reſt in their reſolution. Were it not better for *this Author*, with the *Auncients* to ſeeke out the truth, and meanes to defend the truth, then with the *Arminians* to rake vp the *Pelagian* dunghils for old objections, that are already anſwered long agoe by the auncient Fathers?

Lib. de Bapt. contra Donatiſtas 5. c. 24.

CHAP.

CHAP. XIII.

PAGE 37. He ſaith, *I ſee no reaſon wherefore I might not be as confident in maintaining falling away from grace, as you and your Divines are upon weaker grounds in defending the contrary.*

If confidence will make your cauſe good, then there is no doubt of it; you haue inough. You know that he was confident that asked *Michaiah* this queſtion: *When departed the ſpirit of God from me to ſpeake in thee?*

This *Authour* hath thought it good, as a thing becomming him, not onely to imitate the confidence of the *falſe Prophet*, but to anſwere in thoſe verie words of his, *Page* 8. Yet for all this confidence, he ſhould finde much more comfort in imitating the *humility* of the *true* Prophets, then the *pride*

and confidence of the *falſe* Prophets. This humour appeareth further in comparing himſelfe with *their Diuines*. What they are whom he deſcribeth in theſe words (*your Diuines*) I know not. If he meane ſuch as haue maintained this cauſe againſt M. *Thomſon* and *ſuch:* I am well aſſured that all the *Pelagian* and *Arminian* Schooles haue not affoorded ſuch learned Diuines as they were. But is not this a rayſing of a faction betweene Diuines and Diuines in our Church, and ouer all the reformed Churches in Chriſtendome? If his meaning be to note all Diuines which hold againſt the *Arminians* in this particular; he will find the greateſt Diuines in Chriſtendome in oppoſition againſt him; where his confidence will do him as little good, as it did *Zidkiah*. But whether haue the weaker grounds, *our* factious *Author* may finde in good time, and vpon better aduiſe. For though he may be confident, comming, as he taketh, to the firſt on-ſet, as if his grounds had neuer beene ſhaken before; yet the truth is, theſe grounds haue bene long agoe and often-

ten examined. *Pelagius*, being confident vpon theſe grounds, was thruſt out of the *Church*. The *Arminians* of late reſuming the ſame grounds were driven out of the *Netherlands*. After all this *Hee* commeth on with a freſh ſupply: but he muſt looke for no other ſucceſſe, then the ſame cauſe hath found at other times. For the ſame God liveth, which hath heretofore rayſed vp the ſpirits of his ſeruants to maintaine the truth againſt the *Pelagians*, and will rayſe vp others to ſtand for the ſame truth, whenſoever it is oppugned.

Page 40. he ſaith, *If it be an error of Arminius, which was the poſitiue Doctrine of the Lutherans, and Luther, before Arminius was borne; why is Arminius intituled to that which is none of his, but Martin Luthers?*

In theſe words he ſeemeth to ſay that theſe late opinions of the *Lutherans* in *Germany*, were the Doctrines of *Martin Luther* himſelf. Wherein he is much miſtaken. For theſe opinions were brought in by another: the thing is well knowne. They increaſed much in *Germany* after *Martin Luthers* time; and in many

things disagree from his Doctrine. They were seditiously amplified by *Iohannes Iacobus Andreas*, who was a man of a furious and turbulent spirit, and called himselfe the *Pope* of the *Lutherans*, which *Martin Luther* himselfe never did. Why *Arminius* should be intituled to this, I know no other reason, but the common course that hath intituled *Hereticks* to those *Heresies*, which either they haue *invented*, or *maintained* and increased. It may be, he affected that title; sure it is that he increased the *Heresie*, and spread it where it was not before. This is no strange thing in the world, that factious men spreading strange opinions, should get titles of that sect which they maintaine. For if *our Author* should proceed farre in this course, which he hath so vnadvisedly begun, he might happily purchase to himselfe a *title* likewise; though thereby he would get no glory.

Page 42. he saith; *Surely those very points* (of Predestination, Free-will, finall Perseverance) *being scholasticall speculations meerly, and as farre from State businesse, as Theory is from*

from Practiſe, are not, of themſelues, aptæ natæ *to breed daingers.*

Theſe words containe two things: firſt that the doctrines of Predeſtination, free-will, and final perſeverance are *meere Scholaſtical ſpeculations*: But why any Doctrine contayned in the holy Scripture and ſo neerely concerning us for the *glory* of *God*, and *comfort* of our *Soules*, ſhould be called a meere Scholaſticall ſpeculation, is a thing I conceiue not. Hee muſt giue a reaſon that calleth it ſo. Meere Scholaſticall ſpeculations may well enough be ſpared without any loſſe or hinderance to our ſalvation: But will he ſay that theſe Doctrines may ſo well be ſpared without any loſſe or hinderance to our ſalvation? It would be an hard taske for *Pelagius* himſelfe to proue that. Another thing in theſe words is, that theſe *ſpeculations*, as hee calleth them, are *not to be feared to breed dainger*. The Church is quiet, and without dainger, vntill ſome new Doctrines be broached, and contentions are rayſed about the truth; and then the hearts of many are diſcloſed, and

daingers grow. These things that this *Author* hath mooved in our Church, are more apt to breed daingers, then any thing that hath beene mooved since the time of *Barret, Baro,* and *Thomson.* A desperate man may set an house on fire, and say there is no dainger; yet the dainger is not the lesse, but the madnesse of the man is the more, that cryes out there is no dainger. The *ignorance* of Gods Word, and Truth therein contayned, concerning so deeply Gods glory, is able not onely to breed *dainger*, but to cause *destructions* of *Churches* and *States.* The *Prophet* complayneth that the people of the *Iewes* were *destroyed*, and *led into Captiuity* for *want* of *knowledg.* Then, the want of knowledg of God, and of the holy Doctrines of Gods Word, is a thing *apta nata* to throw states and Kingdomes into destruction: And the true knowledg thereof is a thing *apta nata* to keepe states and people from destruction.

Hosea 4. 6.

And what was the contention that *Arius* raysed in the Church, but first beginning vpon *Scholasticall speculations*, in the end, a fire-

fire-brand that set the whole World then, and for many yeares after into such a combustion, as in long time and with great difficulty could scarce be quenched? And are not these questions then *apte nate* to breed daingers? Of these daingers the Church of God hath had woefull experience, by the contentions of many other Heresies, but especially by that of the *Pelagians*, which at the first seeming to many to be such speculations as might haue beene contemned, yet at last infected and pestred many Churches. For it is not the lightnesse of the speculation that is respected in such contentions, but the breach of Vnity. When for religion the mindes of men are distracted, they proceede so farre that sometimes there is no hope of reconciliation. And when you haue once set such a *Fire* in the Church, your *cold Water* sprinkled then comes too late, to tell them that *These Scholasticall speculations are not of themselues fit to breed dainger*. I will say nothing how likely it is, that vpon *Ecclesiasticall diuisions* and partakings, there will

will follow *disturbances* and garboyles in the *Ciuill* State. Whereof they must needes be guilty who haue founded out the first alarme of contention and bitternesse. But this I leaue to the wisedome of those that are in authority.

Page 42. he sayth, *These classicall projects, consistoriall practises, conventuall designes, and prophetical speculations of the zealous brethren in this Land, doe manifestly ayme at anarchy and popular confusion; dangerous indeed to Prince and People.*

Because in the Words præceding, *The Author* spake of the *Netherlands*; I made the most charitable construction of these Words, vnderstanding them of *Holland*, but because hee speaketh also of the *Vpperlands*, I know not whether he meaneth the *Church* of *England*. If hee meane our Church by these *Classicall projects, consisteriall practises, &c.* His intention is eyther to accuse the *Bishops* for *suffering* such, or the *Puritanes* for *practising* these things: For my part I know not of any such practises; if hee know any, it had

had beene his part, to diſcouer them and their projects to the Gouernours of the Church. I may ſpeake to him in his owne words, *Why informe you not againſt the fomenters of them?* Nay, I dare ſay, that his involving in the bundle of *Puritans* all thoſe both Biſhops and other learned men of our Church, who eyther compoſed, or accepted the *Lambeth Propoſitions*, doth more foment and imbolden true Puritans, becauſe they are ranked with ſo good company.

Are *Conſiſtoriall practiſes* daingerous to Prince and people? Perhaps not more daingerous, then the combuſtion which is rayſed by *fierce Appeales*. In the *Low-Countries* the *Diſcipline* is *Conſiſtoriall*, yet is not there neighbourly ſociety to be ſcorned. In the matter of Doctrine there hath beene a care of mutuall conſent ſought, and by his late *Majeſty* graciouſly entertayned; and for the publike good, the deſire thereof may be continued, though *This man* ſhould be offended. For though the *Church* of *England* be the *beſt Reformed* Church, yet is it not the

onely Reformed Church. And it might seeme no good providence in us, to stand so by our selues, as to reject and disdayne the consent of other Churches, though they doe not agree with vs in Discipline. It is obserued by *Eusebius*, that *Polycrates* and *Irenæus* did both reprooue *Victor*, because for matters of Ceremonies hee was too much offended with other Churches, which otherwise agreed with him in Doctrine. *Irenæus* doth admonish him, that the auncient Bishops of *Rome* before *Victor*, did keepe vnity and consent with the *Easterne* Bishops, though in Ceremonies there was difference betweene them. *Omnes isti, cum in obseruantia variarent, inter semetipsos et nobiscum semper pacifici fuerunt.* He sayth there also, that the *dissonance* in *Ceremonies* did not breake the *consonance* in *faith*. And why may not we doe the like to keepe the Vnity of *Faith* with those Churches, which do not agree with us in *Ceremonies*, if we seeke the peace of the Churches, that professe the same Doctrine?

Euseb. lib. 5. cap. 24.

Touching the point of their Discipline, I

can

can witneſſe, that the Miniſters there are weary of it, and would gladly be freed if they could.

And ſomewhat I can ſay of mine owne knowledg; for I had conference with diuers of the beſt learned in that *Synod*, I told them that the cauſe of all their troubles was this, that they had not *Biſhops* amongſt them, who by their authority might repreſſe turbulent ſpirits that broached novelties. Every man had libertie to ſpeake or write what hee liſt; and as long as there were no Eccleſiaſticall men in authority to repreſſe and cenſure ſuch contentious ſpirits, their Church would never be without trouble. Their anſwere was, that they did much *honour* and reverence the good order and *Diſcipline* of the *Church* of *England*; and with all their hearts would be glad to haue it eſtabliſhed amongſt them, but that could not be hoped for in their ſtate; their hope was, that ſeeing they could not doe what they deſired, God would be mercifull to them, if they did what they could. This was their anſwere; which I thinke is

enough to excuſe them; that they doe not *openly ayme at anarchy and popular confuſion*. The truth is, they groane vnder that burthen, and would be eaſed, if they could. This is well knowne to the reſt of my *Aſſociates* there, who alſo haue conferred priuately with diuerſe of the learnedeſt and moſt eminent among them.

Page 58. Speaking of the 17. *Article*, he ſaith: *There is not one word, ſyllable, or apex touching your abſolute, neceſſary, determined, irreſiſtible, irreſpectiue Decree of God to call ſaue and glorifie Saint* Peter, *for inſtance, without any conſideration had or regard to his faith, obedience, and repentance, and to condemne* Iudas *as neceſſarily without any reſpect had at all to his ſin: this is a priuate fancy of ſome particular men.*

Of this I haue ſpoken at large before. I haue declared that theſe accuſations, which hee hath here made againſt the Doctrine of Predeſtination, were the accuſations of the *Pelagians* againſt Saint *Auguſtines* Doctrine. Onely here I will anſwer to a particular ſurmiſe, that may happily fall into the thought of

of the *Reader*, or of the *Author* of the *Appeale* himſelfe. Hee ſayth heere, that theſe things are not contayned in the 17. *Article*: and ſo after his manner of ſhifting, hee may ſay, that hee deliuereth not here his owne opinion, but onely ſayth that theſe things are not contayned in the *Article*. To remoue this anſwere, hee muſt remember, that in diuers places through his booke, he deliuereth the ſame with confidence, not onely as his owne opinion, but as the Doctrine of our Church, as *page* 30. Hee ſaith (though not truely, as hath beene proued before) *That the 16. Article was challenged as vnſound; but was there defended, maintayned, avowed, averred for true, by the greateſt Biſhops and learnedeſt of our Diuines, againſt that abſolute, irreſpectiue, neceſſitating, and fatall decree of your new Predeſtination.* In which words hee plainely deliuereth his owne opinion, and as hee taketh it, the Doctrine of our Church. Thus much I ſay here to take him from that ſtarting hole, which hee might thinke of, to ſay that in this, as in ſome other

things, he deliuered not his owne opinion: his opinion is plaine, that he layth these accusations against Predestination, as the *Pelagians* did.

CHAP. XIV.

PAGE 64. He avoucheth, *That Predestination cannot be in a paritie, that there must needs be a disproportion, before there can be conceiued election or dereliction.*

In these words hee treadeth the stepps of the *Pelagians* and *Arminians*. As if the counsell and good pleasure of God did not *make* but *finde* a difference betweene men considered in the masse of corruption. *But*, saith he, *there must needes be a disproportion, before there can bee conceiued election or dereliction*. A disproportion proueth a difference. If this must be conceiued before election, then

then Gods election maketh not this difference. But when the Apoſtle ſayth, *quis te diſcernit*, who made thee to differ from another? Doth not the Apoſtle plainely teach that God made this difference? then the Apoſtle conceiueth all men in parity, all alike in corruption. And the difference is made by God. Saint *Auguſtine* conceiueth no otherwiſe. For as I haue related before, Saint *Auguſtine* expounding theſe words, *quis te diſcernit*? ſaith: This ſeparation or difference "is not made by naturall gifts, for no man "can ſay that he is made to differ from ano-"ther by naturall gifts, but this difference, "whereby one man is ſayd to differ from a-"nother, is the ſeparation of ſome men, "and taking them out of the maſſe of perdi-"tion, wherein others are left. That man is "diſcerned or ſeparated from the condition "of other, who is by mercy taken out: which "is done by Gods predeſtination, calling, and "iuſtification. Thus farre Saint *Auguſtine*. "Will any man affirme that this thing cannot be conceiued which Saint *Auguſtine* conceiueth 1. Cor. 4. 7.

ueth and deliuereth ſo plainely, ſo euidently? The conceiuings of theſe men are very ſtrange. What will theſe men thinke of Saint *Auguſtines* conceiuings and doctrines, and of the doctrine of thoſe other Auncients that followed Saint *Auguſtine* herein? Muſt we thinke that the conceiuings of the *Pelagians* and *Arminians* are more ſharpe, more deepe, more excellent then was the conceptions of theſe the moſt learned and godly *Fathers*? Thus they conceiued; and *our Author* ſayth, that this thing, which the Auncients thus conceiued, cannot be conceiued. Theſe men will teach Saint *Paul*, and the ancient *Fathers* to conceiue. But who can conceiue their doctrine, or how are they able to deliuer it ſo that others may vnderſtand that there was a diſparity, before God by predeſtination made this difference? All men that know the Scriptures may plainely conceiue a difference made betweene men by predeſtination, calling, and juſtification. The difference is apparant betweene men predeſtinated and not predeſtinated, men

called

called, and not called, betweene men *iuſtified* and not *iuſtified*. But what difference or diſparity is betweene men before predeſtination, calling, and iuſtification, let them tell vs, that can. This *Author* ſhould plainly declare this difference. This difference the *Pelagians* put in naturall gifts. The *Arminians* thinke no leſſe, though they ſpeake not ſo plainely. We reſt vpon the *Apoſtles* words, *Who made thee to differ from another?* and vpon the ſound expoſitions of the learned and godly *Fathers*. Why doth he not offer to proue this diſparity out of the Scriptures? Why did not Saint *Paul* thinke of this diſparity? and then he might haue ceaſed his admiration, and ſpared his [illegible]! The orthodox Church of God, and in particular the Church of *England* in the 17. *Article* referreth onely *to the conſtant decree of Gods ſecret counſell the deliuerance from curſe and damnation of thoſe whom he hath choſen in Chriſt out of mankinde*. And here mankinde is conſidered not in any diſproportion, but in the exact parity of miſery and perdition.

Let the ſound Divines of our Church judge whether this invention of *Diſproportion* be an *expounding* of the Doctrine of the Church of *England*, or rather an *oppoſing* and betraying thereof. But in his Wordes following in the ſame Page, hee explayneth his meaning better. When God *paſſed by, looked on, conſidereth intuitiuely Singulos generum, genera ſingulorum in that woefull plight, out of his mercy he ſtretched out to them deliuerance in a mediator, and drew them out that tooke hold of mercy, leaving them there that would none of him.* Would not *Pelagius*, thinke we, conne him thanke for this deſcription of prædeſtination? The cauſe, why this man rather then that is eſtated in life everlaſting, muſt by this Doctrine be, his taking hold of mercy. What is this but that which *Pelagius* called Free-will? This mercy is that which is common and equally affoorded to all mankinde; and this taking hold may be, for ought wee ſee, nothing but the independant action of Free-will; No mention at all *of Gods grace, by vertue whereof this hold*

hold is taken; and if hee ſhould haue ſayd that men take this hold by grace, yet this nothing helpeth him, if hee underſtand grace as his Schoole-maiſters the *Arminians* doe: for they ſay that *Faith is an Act of Free-will.* Now if Faith be an act of Free-will, and, as they ſay, *In poteſtate liberi arbitrij*, and ſometimes, *in libertate arbitrij*, *In the Power of the Will, and in the Liberty of the Will*: then muſt it follow, that faith is a naturall thing, for there is nothing in the liberty of the will but things naturall: But ſometimes they mince the matter, and ſay, *That it is in the power of Free-will being helped by grace.* But then take their expoſition of grace, and in the end that returneth to nature. For in declaring their meaning of grace, they make it *Actum generalioris providentiæ*, an act of *Generall Providence*, and not of that *Decree* by which God decreed to giue glory to whom hee will. By a generall providence they vnderſtand the providence of God in generall towards all men. This

reacheth to all men: and this is all the grace which they will acknowledge, reaching to all men. Now that which is common to all men, and maketh no difference betweene men and men, is nothing but nature. And thus with *Pelagius* they name grace, to avoide enuy, or to hide their intention, but when all comes to all, this is nothing but nature. For that which is a like common to all men, what can it be but nature?

I haue ſubſcribed to the Doctrines of the *Church* of *England*, and will euer be ready according to my beſt meanes to maintayne the ſame: But to this I neuer haue, and I hope never ſhall ſubſcribe. I haue no part nor portion in it. Let him defend it, if hee can for ſhame owne it, who hath hatched this monſter, and would lay it at the doore of the *Church* of *England*. So, then whether he ſpeake of nature without grace, or adde only the name of grace vpon policy, as *Pelagius* did, and as the *Arminians* doe, vnderſtanding by grace nothing leſſe then the grace of Præ-

Prædeſtination, and the grace of vocation: by all his labour and paines he hath brought vs no farther then to the Schoole of *Arminius* and reades vs a Lecture out of that Chayre. For they teach, that *the whole and entire decree of Gods election is nothing elſe, but a purpoſe to ſaue thoſe that will beleeue and perſeuere*; That *God fully electeth none, but vpon fore-ſight of their faith, repentance and continuance therein*; That *election is the effect of faith, not faith of election*, and, in a word, That *God electeth not perſons but qualities.* Withall, for the *taking hold* of offered ſalvation, they acknowledge beſide the *good vſe* of the *gifts* of *Nature* (which ſometimes they call the *firſt grace*) the *motions* alſo of Gods *grace* for incitation. But in the *Worke* thereof they acknowledge no power, but forſooth this *worke* muſt be onely *Oratoriall*, and *alluring*, as before I haue ſhewed; whereto the will may yeeld, *if it pleaſe*, or freely take holde of mercy or leaue it. And ſo Gods *Electing* of Saint *Peter* muſt be *contingent*, and depend onely

vpon Saint *Peters* voluntary acceptation: which is to say, that hee chooſe God, but not God him. All theſe blinde fancies are ouerthrowne by the blaſt of one ſhort ſentence of the Apoſtle, *Your faith ſtandeth not in the wiſedome of man but in the power of God.* 1 Cor. 2. 5. Though this *Appellant* ſcorneth the *Synod* of *Dort*, yet are not the Agents therein aſhamed of their paines, in beating downe ſuch high and proud thoughts, as theſe, rayſed vp againſt Heaven, to robbe God of his power, providence and wiſedome.

Page 71. he ſaith. *That* Deodate *Miniſter and Profeſſor of the Church of* Geneva, *profeſſed to him his opinion in ſome points contrary to the concluſions of* Dort.

All the *Engliſh Diuines* which were there, doe verily beleeue this to bee vntrue, becauſe they hold *Deodate* for an honeſt man. And to put this matter out of doubt, *Deodate* himſelfe hath written to a learned and *reuerend Biſhop* of our *Church*, proteſting that hee neuer ſpake any ſuch thing as the *Author* of the *Appeale* impoſeth vpon him, touching

ing the concluſions of that *Synod.* He, that durſt deale ſo with *Deodate*, muſt needs looſe credit in other things.

Page 72. hee ſayth, *At the conference of Hampton Conrt, the Biſhop of* London *Doctor* Bancrofte *called the Doctrine of Predeſtination a deſperate Doctrine without any reproofe or taxation.*

I anſwer, what the Lord Biſhop of *London* did then vnderſtand to be a deſperate Doctrine, I doe acknowledge ſo to be. The *Biſhop* of *London* had reaſon, for ſpeaking againſt a common *abuſe* of that Doctrine. Our *Author* hath no reaſon to ſpeake againſt the *Doctrine it ſelfe.* The *Biſhops* words were theſe (which hee omitteth to wrong the *Biſhop*) *Many in theſe times, neglecting holineſſe of life, preſume too much of perſiſting in grace, laying all their religion vpon Prædeſtination: If I ſhall be ſaued, I ſhall be ſaued*: which he termeth a deſperate doctrine; and who wil deny this as the *Biſhop* deliuereth it? It was not the *Biſhops* meaning to call the Doctrine of prædeſtination a deſperate Doctrine, a

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Saint *Paul* preacheth it, or as the 17. *Article* deliuereth it. The *Article* affirmeth, that *the godly consideration of predestination, and our election in Christ is full of sweete, pleasant, and vnspeakeable comfort to godly persons, and such as feele in themselues the working of the spirit of Christ, mortifying the workes of the flesh —— as well because it doth greatly establish and confirme their faith of eternall salvation to be enjoyed by Christ: as because it doth feruently kindle their loue towards God.*

If the *Author* had bene but indifferently affected to the *Doctrine* of Predestination, and to the *Article* that proueth such comfort to be contained in it, and receiued by it, *Hee* would haue sayd somewhat of this comfort, which the godly receiue from this Doctrine: But he is pleased to finde nothing in Predestination but a *desperate* Doctrine: The *Article* sayth also; that *for curious and carnall men lacking the spirit of God, to haue continually before their eyes the sentence of Gods Predestination, is a most daingerous downefall*. The Bishop spake of these last words.

Ou

Our learned *Author*, the determiner of the Doctrines of the Church of *England*, alloweth that the Doctrine of Prædestination should be called a desperate Doctrine. (Hee cannot say here, that hee onely relateth the Bishops words, for therein hee hath wronged the Bishop, when hee relateth not his words rightly.) But the Doctrine of our Church in that *Article* sayth, that it is *full of sweete, pleasant, and vnspeakeable comfort to godly persons.* Hee hath handsomely maintayned the Doctrine of our Church, saying, that *the doctrine of Prædestination is a desperate Doctrine*, without any mention of the abuse of it; which before *Him*, no Divine of the Church of *England* euer vttered.

Page 73. Hee sayth, *It is your owne Doctrine, God hath appointed them to grace and glory, God according to his purpose hath called and justified them, therefore it is certaine, that they must and shall be saved infallibly:* Thus writeth the *Author* of the *Appeale* against his accusers. I know not these men against whom hee writeth, but hee doth much honour them,

in saying that this is their Doctrine. Sir, is not this your Doctrine also? I am sure it is the *Apostles* Doctrine: *Quos justificauit, glorificauit.* Saint *Augustine* draweth out of these words that Doctrine which this man condemneth. *Electi sunt de mundo ea vocatione, qua Deus id quod prædestinauit, implevit: Quos enim prædestinavit, ipsos & vocauit, illa scilicet vocatione secundum propositum: Non ergo alios sed quos prædestinauit, ipsos & vocauit, nec alios sed quos ita vocauit, ipsos & justificauit: nec alios sed quos prædestinauit, vocauit, justificauit, ipsos & glorificauit.* He saith in the same place, *Hæc est immobilis veritas prædestinationis & gratiæ.* Then according to these grounds (which Saint *Augustine* calleth the immoueable truth of Prædestination, and grace) they whom God according to his purpose hath called, and justified, must and shall be saued infallibly. Sir, doe you puffe at this Doctrine? *Durum est contra stimulos calcitrare.* The words are short and playne; *Quos justificauit, glorificauit*: They must and shall be glorified, because the word of

Lib. de Prædest. sanct. c. 17.

of God muſt and ſhall be true. Theſe things are not, as *This man* in ſcorne calleth them, *Scholaſticall ſpeculations*; they are the *Grounds* of our *Saluation*.

The chiefe and *corner ſtone, elect and precious* is vnto ſome a *rocke of offence*: Men may daſh themſelues againſt this rocke, but they cannot ſhake it, they cannot hurt or remoue it. Againe, theſe ſhort words, *Quos juſtificauit, glorificauit*, doe vtterly ſhake in peeces that new doctrine of his, where he laboureth (but in vaine) to proue, that a man ſo juſtified may fall away *totally* and *finally* *Quos juſtificauit, glorificauit*: If they who are juſtified according to Gods purpoſe ſhall infallibily be glorified; then can they neuer fall away *totally* or *finally*. *Yes*, ſaith he, *they may fall away totally, though not finally*. It ſeemeth that *This man* maketh ſome account of this conceit; for he hath ſpoken of it at other times, that a man may fall away *totally*, but not *finally*. If *He*, or any man, could proue by euident Scripture, that a man that is Predeſtinated, Called, and juſtified, according to Gods pur-

poſe, may fall away *totally*; then will I yeeld that he may fall away *finally*. It is a weake conceit to thinke that he ſhall *ſtand finally*, that *falleth away totally*. For if all grace be gone, *totally* loſt, then muſt the man come to *another* Predeſtination, *another* Calling, *another* juſtification, *another* Regeneration, *another* Adoption. But then muſt this man ſet vp *another* Schoole of Divinity. For by that knowledge of Divinity, which is receiued amongſt vs, and hitherto preſerued, theſe things cannot ſtand.

A IOYNT

A IOYNT ATTESTATION,

Avowing that the Diſcipline of the Church of ENGLAND was not impeached by the *Synode of Dort.*

LONDON,
Printed by *M. Fleſher* for *R. Mylbourne,* and are to be ſold at his ſhop at the great South-doore of *Pauls.* 1626.

XUM

A IOYNT ATTESTATION,

avowing that the Diſcipline of the Church of England was *not impeached by the Synode of* DORT.

IT behooveth him, that pretẽdeth to frame *A juſt Appeale from unjuſt Informers*, therein to keepe himſelfe cleare from the juſt imputation of unjuſt informing. Yet hath the Author of the Treatiſe, ſtyled *Appello Cæſarem*, raſhly and without

ground caſt a foule blot upon the *Synode of Dort* in generall, and conſequently in common reputation upon all the members thereof; among whom thoſe Divines, that were by his late *Majeſty* of bleſſed memory ſent thither, and concurred in the Concluſions of that Nationall Synode, are in ſpeciall aymed at, as having betrayed, or impeached the government of their Reverend Mother.

Appeale page 70. *The Diſcipline of the Church of England* (ſaith hee) *in that Synode is held unlawfull.*

Page 108. And againe, *The Synode of Dort in ſome points condemneth upon the Bye even the Diſcipline of the Church of England.*

Was that diſtreſſed Church, in the midſt of her diſtractions about matter of Doctrine, ſo wily in her intentions, as to make prepoſterous uſe of their neighbors aſſiſtance, and to draw them in for concurrence, in matter of Diſcipline, with a forreine ſiſter againſt their owne Mother? Were thoſe, that hence ayded that Church, *tam naris obeſæ*, ſo dull of ap-

apprehenſion, as not to perceiue the intereſt of their owne? Or did they demeane themſelves *tam ſubleſta fide*, ſo perfidiouſly, as to ſuffer the government of this renowned Church, ſo much as upon the Bye, to bee condemned by others there, and to ſit downe by it?

Had there been any colour for ſuch ſurmiſe, it might have pleaſed the *Appealer*, or *Appeacher*, before he Recorded in print ſuch his odious Information, tendered to his Majeſties owne hands, to have demanded in private ſuch a queſtion of ſome of thoſe, from whom in all likelyhood hee might have received particular ſatisfaction. Civill correſpondence required no leſſe of him towards thoſe, whoſe perſons hee profeſſeth to reſpect for ancient acquaintance, and other cauſes. Page 69.

The beſt is, though himſelfe, for his own part, doth often ſalute that Synode with the complements called in Rhetorique χλεύασμὸς, and μικτισμὸς, *Non equidem inuideo,* Page 107.

invideo, and ſuch like flowers ſtrewed along his Treatiſe, yet in his indulgence hee giveth others, as cauſe, ſo leave to
Page 71. ſpeake in their owne behalfe. *Let them looke to it, and anſwer for it, whom it con-*
Page 108. *cerneth.* And againe, *Let them, that are intereſſed, plead for themſelves.* Wee therefore, who have hereto ſubſcribed our names, being intereſſed in that Synode, and withall deeply in this crimination of Puritaniſme, can doe no leſſe then anſwere, and cleare in ſome publique manner this ſlander publiſhed againſt us.

And firſt in generall to remove the often objected ſuſpition of complicati-
Page 56. & 72. on betweene *foreine Doctrine and foreine Diſcipline*, wherby is intended, that there is a kinde of naturall conſanguinitie betweene that Doctrine (which odiouſly hee ſtyleth *foreine*) ſubſcribed unto by that Synode, and the *Presbyteriall Diſcipline* eſtabliſhed in that and other forein Churches: wee anſwer, that in the *Netherlands*

therlands, the party oppoſite unto that *Synode*, and moſt aggrieved with the Concluſions thereof concerning the Points controverted, are notwithſtanding as vehement and reſolute maintainers of the Miniſteriall Parity, as any that concluded, or accepted the judgement of that *Synode*. Moreover, in our private converſing with the moſt eminent of the Miniſtery there, wee found divers times, upon occaſion of our declaring unto them the order and manner of our Church-government, that they were more ready to deplore, then defend, their owne eſtate, and wiſhed, rather then hoped, to bee made like the flouriſhing Church of *England*. Nor were theſe therefore the leſſe ready to concurre for the *Dort* Concluſions, but were rather of the principall and forward actors therein.

Secondly in ſpeciall we plead againſt a ſuppoſed act of damning our owne Epiſcopal diſcipline. Which inditement,

in fayre accuſation, ſhould have beene layed more particularly, what action, what Seſſion, what Concluſion. Now are wee put to ſeeke, not ſo much our defence, as our fault. And for ſuch ſurmiſe wee can finde no other footing, then (poſſibly) in the approbation of the *Belgique Confeſsion*, propounded to the Conſideration of the Synode about a weeke before it brake up.

This Confeſſion (compoſed *an:* 1550, and received in their Church, and in the *Wallon* Churches, ever ſince the firſt reforme of Religion) is unto them, for conſent in Doctrine, a Rule not much unlike to our *Articles of Religion* here eſtabliſhed. Which as it was formerly *anno* 1583 accepted and approued by the Reformed *French* Church in a Nationall Synode at *Vitree*, ſo upon the opportunitie of this Nationall Synode the State and Church there recommended the ſame to more publique judgement for further eſtabliſhment.

And

And becauſe two or three Articles therof concerned Church-diſcipline, and avowed a Parity of Miniſters, they, prudently fore-ſeeing that the *Britaine Divines* would never approve, but rather oppoſe the ſame, did therefore provide that before the examining or reading thereof, proteſtation ſhould be made by the *Preſident* of the Synode, that nothing, but the Doctrinall points, was to be ſubjected to their conſideration and ſuffrages: and for the ſurer preventing oppoſition or diſpute, the Articles concerning Diſcipline were accordingly retrenched and ſuppreſſed in the reading of that Confeſſion to the Synode.

If therefore the *Britaine Colledge* had in their ſuffrages onely anſwered *ad quæſita*, concerning Doctrine, and uttered no opinion at all *de non quæſitis*, concerning Diſcipline, they thinke they had not herein beene wanting to their Synodicall duty and calling. The rather for that

1 They were ſent thither to endeavour the peace and compoſure of that diſtracted Church, by expreſſing their judgements in the Points there already controverted, not by intruding in matters not at all queſtioned among them.

2 Among the Inſtructions given them by his Majeſty, they had none to meddle with the Diſcipline there eſtabliſhed, but had charge to uſe moderation and diſcretion, and to abſtaine from multiplying of queſtions beyond neceſſity.

3 In that ſubject there was no hope, or poſſibility of prevayling by argument or perſwaſion, eſpecially in that Church, where the Civill government is popular, and ſo complyeth more eaſily with Eccleſiaſtique Parity.

Yet wee thought not fit to content our ſelves with warrantable ſilence; but, upon our returne from that Synodicall Seſſion to the place of our private Collegiate meeting, wee diligently peruſed the *Confeſsion*, not onely for points of Doctrine

Doctrine referred to our judgements, but alſo for thoſe excepted Articles touching Diſcipline. And conſulting together what was fit to bee done in delivering our opinions the next day, wee joyntly concluded, that, howſoever our Church-diſcipline had not beene Synodically taxed, nor theirs avowed, yet it was convenient for us (who were aſſured in our conſciences that their *Presbyteriall Parity, and Laicall-Presbyterie* was repugnant to the Diſcipline eſtabliſhed by the Apoſtles, and retayned in our Church) to declare in a temperate manner our judgement as well concerning that matter, though by them purpoſely excepted, as the other expreſly referred to us. Accordingly the next morning, when ſuffrages were to paſſe concerning the Doctrine compriſed in that Confeſſion, wee (having by our place the prime voyce in the Synode) gave our approbation of the ſubſtance of the doctrinall Articles, with advice touching

ſome

ſome incommodious phraſes; and withall (contrary to the expectation of the whole Synode) wee added expreſſe exception againſt the ſuppreſſed Articles, with ſome touch alſo of Argument againſt them. Which our Conteſtation, or Proteſtation (for ſo may it bee ſtyled) was principally performed by him, whom for prioritie of age, place, and dignitie it beſt became, and from whoſe perſon, and gravitie it might be the better taken by the Civill *Deputees of the States* there preſent.

Therein he profeſſed and declared our utter diſſent in that point: and further ſhewed that by our Saviour a Paritie of Miniſters was never inſtituted, that Chriſt ordained twelve Apoſtles and ſeventy Diſciples; that the authoritie of the twelve was aboue the other: that the Church preſerved this order left by our Saviour. And therefore when the extraordinary authoritie of the Apoſtles ceaſed, yet their ordinarie authoritie continued

tinued in Biſhops, who ſucceeded them, who were by the Apoſtles themſelves left in the government of the Church to ordaine Miniſters, and to ſee that they who were ſo ordained, ſhould preach no other doctrine: that in an inferiour degree the Miniſters, that were governed by Biſhops, ſucceeded the 70 Diſciples: that this order hath bin maintained in the Church from the time of the Apoſtles. And herein he appealed to the judgement of Antiquity, or of any learned man now living, if any could ſpeak to the contrary, &c.

Ignat. Epiſt. ad Philadelph. Tertul. de Baptiſmo. Hieronym. Epiſt. ad Marcellam. Aug. in Pſal. 44. Epiphan. hæreſ. 75.

In giving our ſeverall ſuffrages the ſame exception was ſeconded by the reſt of us *Collegues*, partly by other allegations, and partly by briefe reference to this declaration made *communi nomine* by our Leader. To this our exception and allegations not one word was anſwered by any of the Synodiques either Strangers or Provincialls. So that herein we may ſeeme to have had either their conſent

ſent implied by ſilence, or at leaſt approbation of our juſt and neceſſary performance of our bounden duty to that Church, whereunto they all afforded no ſmall reſpect, though differing in government from their ſeverall Churches.

Herein perhaps by ſome we might be deemed rather to have gone too farre in conteſtation and upbraiding, *quaſi in os*, the Civill Magiſtrate, and Miniſtery there with undue forme of government of that Church, whoſe doctrine onely was offered to our opinions.

But on the contrary part it hath bin ſuggeſted here at home by ſome, that herein wee came ſhort of our duty, that we ought to have ſtepped yet farther by exhibiting in writing a formall Proteſtation to bee entred, and kept by the Actuary of the Synode. Whereto we anſwer.

Firſt that the courſe there taken for the manner of delivering our judgements, was not (as in the 5 Queſtions controverted)

verted) by ſubſcription, but onely by vocall ſuffrage: which gave no oportunitie of putting in a written Proteſtation; whereas, if we had ſubſcribed our names unto that Confeſſion, we would infallibly have added with the ſame penn our exception againſt the Articles concerning Diſcipline.

Secondly in that vocall proceeding had we been overborn by the multitude of their voyces, or received any grievance or affront from them touching Diſcipline, we would have releeved our juſt cauſe either by written Proteſtation, or better meanes. But when as neither the Civill Magiſtrate (in whoſe hearing our exceptions were conſtantly uttered) did gain-ſay us, nor any of the Divines in the Synode once opened their mouths either in offence of our government, or defence of their owne, what needed we to redouble our ſtroke upon thoſe, that turned not upon us? *Rixa ſuum finem, cum ſilet hoſtis, habet.*

Peradventure some hot spirit would not have rested in a formall recorded Protestation neither: but would have charged those Churches to blot those Articles out of their Confession, and forthwith to reforme their government; otherwise not have yeelded approbation to any Article of Doctrine, as there comprised: but renounced the Synode, and shaken off from his feet the dust of *Dort*, *I have nothing to doe with your Conclusions. I have no part nor portion in them. What ends you have, how things are caryed, I cannot tell, nor care.*

We confesse, we were, and are, of another minde; our owne dispositions, and the directions of our blessed Peace-making King, kept us from kindling new fires, where we had worke enough to quench the old. We then thought (and so still in our consciences are confident) that we forgat not our duty to our venerable and sacred Mother the Church of *England*, but tooke a course con-

conformable to the rules, as wel of filiall obſervance, as of Chriſtian moderation.

And even then (according to our cuſtome of weekly tranſmitting into *England* briefe narrations of the proceedings in each ſeverall Seſſion to be imparted to his Majeſty) we by the next meſſenger ſent our relation hereof, as no whit aſhamed of our deportment herein. Which, becauſe it was then framed, when we did not imagine that any quarrell would be picked againſt us, for more impartiall and unpaſſionate atteſtation, is here inſerted, as much as concerneth that particular.

1619. April. 29 ſtylo novo. Seſſione 144 pomeridiana.

Gregorius Martini, unus ex politicis ad Synodum delegatis, Hagâ jam recèns reverſus, narrat quanto Dni Ordines gaudio afficiantur de ſingulorum in Canonibus ſanciendis unanimi conſenſu. Eo nomine Theologis cùm exteris tum Provincialibus gratias habere eorum Dominationes ob labores Synodicos ex-

antlatos. Proximo in loco postulare vt Confessio Belgica perlustretur: ita tamen vt sine gravi causa nihil immutetur, nec phrasium Grammaticarum argutijs curiosè insistatur. In eadem judicijs Synodicorum subjiciuntur tantùm ea, quæ doctrinam spectant, omissis prorsus ijs, quæ disciplinam. Intercurrit quæstio de authentico exemplari. Sumitur illud quod in Ecclesiarum reformatarum Confessionibus habetur. Totum perlegitur, pretermissis, qui disciplinam Ecclesiasticam attinent, articulis.

Sessio. 145. April. 30. antemeridiana. *Rogantur de hac Confessione suffragia. Dominus Episcopus Landavensis omnia doctrinæ capita probat. Interea tamen de disciplina paucis monet. Nunquàm in Ecclesia obtinuisse Ministrorum paritatem, non tempore Christi ipsius; tunc enim duodecim Apostolos fuisse Discipulis superiores: non Apostolorum ætate, non subsequutis seculis. Nec valere rationem in hac Confessione usurpatam; nempe quia omnes sunt* *æquè *ministri Christi. Nam & 70 discipuli erant Ministri Christi;*

æquè

* In the more correct edition (then promised, and since published among the Acts of the Synode) *Articulo* 31. the words *æquè* and *æqualem* are cashiered.

æquè ac Apoſtoli: non tamen inde Apoſtolis æquales: et omnes omninò homines ſunt æquè homines: non inde tamen homo homini non debet ſubeſſe. Hæc non ad harum Eccleſiarum offenſionem, ſed ad noſtræ Anglicanæ defenſionem ſe ſubmonuiſſe profeſſus eſt. A reliquis Britannis nonnulla alia ſunt ſubnotata de libero arbitrio, de paſsiva Chriſti obedientia; præſertim vero de phraſi nimis dura & generali, cum dicatur de Canonicis libris nullam unquam fuiſſe controverſiam: Quæ quidem incommoda phraſis vitio interpretis irrepſerat, cum in originali Gallicana benè ſe habeat. Item exceptioni de diſciplina adjicitur à reliquis Britannis ſimilis exceptio, ſi quid contra legitimos ritus externos generaliter ibidem ſtatuatur. Britannorum interpellationi à Synodicis reſponſum ne ad quidem.

About a yeare after our returne the *Acts of the Synode* were publiſhed in print, wherein among other particulars, the *Belgique* Confeſſion is at large ſet downe in 37 Articles. Whereof two or three containe matter of Diſcipline

received in thoſe Churches; Theſe belike our Cenſurer viewing, *prout jacent in terminis*, thereupon, without any further ſearch, concluded, that Synode Guilty and condemnable, as *condemning the Diſcipline of the Church of England.* But ſtill wee hold our ſelves to ſtand cleare, and therefore proſecute our Appeale from the raſh ſentence of this Appellant, alleadging for our ſelves

1 Though all and ſingular the Articles there compriſed had paſſed Synodicall ſcrutiny, and beene approved canonically, yet will it not follow, that all and every the Synodiques there gave conſent thereto. For this approbation might have paſſed by the votes of the *major* part, *etiam reclamantibus Britannis*, who for number were not conſiderable among ſo many both other ſtrangers and Provincialls. And ſo a favourable conſtruction might have exempted the *Britaine Divines* from (that which is here covertly put upon them) being thought

thought to reach forth their hand to the ſtriking their Mother.

2 We deny that upon view of thoſe *Synodall Acts* we by preſumption in Law need to be put to our purgation herein, as members involved in a Capitular decree of the whole Body. For in point of Diſcipline there paſſed no Act at all, there was no propoſition made: as evidently appeareth by the ſame booke of the *Synodall Acts*, in the narration of the proceedings about this *Belgique Confeſsion*; where the matter ſubjected to deliberation is recorded with limitation, firſt poſitive, *quæ ad dogmata & doctrinæ eſſentiam pertinerent*, points dogmaticall, and pertaining to the eſſence of Doctrine: then excluſive, *Monitum proinde fuit eo tempore Articulum* * *trigeſimum, primum, & ſecundum non eſſe examinandum: quia in utroq; de ordine Eccleſiaſtico, quem exteri nonnulli à noſtro diverſum habent, ageretur. Declaration was accordingly made at the ſame time that the thirtieth, firſt, and ſecond Articles*

Alla Synod. in folio. edit. Dord. Seſſ. 144. pag. 301.

* The word *trigeſimum* ſhould have beene twife repeated, which by miſtake was here caſt out as redundant. And upon this errour the word *utroq;* crept in for *illis*.

ticles were not to be examined, because in them Eccleſiaſticall Order or Church government was handled, wherein ſome ſtrangers (namely the Church of *England*) *differ from ours*, (namely from that of the Church of the *Netherlands*.) This recorded teſtimony of ſo expreſſe withdrawing from the eye of the Synode all view of Church diſcipline might demonſtrate to any indifferent peruſer of thoſe *Acts*, that there was no poſsibility of Synodicall condemning, ſo much as upon the Bye, the Diſcipline of the Church of *England* in ſuch examining the *Belgique Confeſsion*.

As for our manner of examining and judging thereof, though it be not ſo particularly ſet downe in the ſaid printed *Acts*, as we could have wiſhed, & would have provided for, had wee beene made acquainted with any intent of their publication, yet is it in ſome ſort touched in the ſame page in that very narration of the next Seſsion, teſtifiyng a cautelous delivery

delivery of their judgements. *Declarunt clarissimi Magnæ Britanniæ Theologi se Confessionem Belgicam diligenter examinasse, nihilque in ea deprehendisse, quod ad fidei quidem dogmata attineret, quod verbo Dei non consentiret.* The Divines of great Britaine declared, that they had diligently examined the Belgique Confession, and that therein (for as much as concerned dogmaticall points of faith) they found nothing, that agreed not with the Word of God. Which reservation implyeth that somewhat else (which did not cõcerne point of faith, but other matter) received not their approbation. It may be sayed (and so wee our selves say) that the disposers and publishers of these Synodicall Acts had done more right to the Britaine Divines, if speciall mention had beene made of that other matter not approved by them, and of their particular exceptions against the Articles, which concerned Church government. But, it seemeth, (as in most other vocall passages in this Synode) the Actuary here intended abridgement in what he set downe

Page 301. Sess. 145.

and meant not to expreſſe in particular what was ſayd by any concerning points not propounded to Synodicall deliberation, eſpecially touching upon ſo tender a ſtring as the open impeachment of their owne eſtabliſhed Diſcipline. And ſo they thinke that they have given us our due herein, partly by thus pointing afar off to what we did in our owne defence, leaving the reader to finde it by implication, and partly by recording that all Synodicall propoſition and approbation of this Confeſſion was confined to matter of Doctrine onely.

According to which reſerved forme of expreſſion the *Preſident* of the Synode, in the great Church of *Dort* (immediately after the publication of the Synods Iudgment upon the five Controverſies) notifying the approbation of this *Confeſſion* ſayed (not that the whole, and every parcell, was approved, but) *doctrinam in Confeſſione comprehenſam, in Synodo relectam, atque examinatam, — ut orthodoxam &c. fuiſſe approbatam.* The doctrine compriſed in that

Act. Synod. Page 322.

that Confeſsion, read over in the Synode, and examined, was approved as orthodoxe. Which ſtyle of ſpeach excludeth whatſoever is there comprised concerning, not Doctrine, but Diſcipline, whatſoever was not examined Synodically, nor ſo much as read in the Synode, whatſoever in common underſtanding admitteth not the title of *Orthodoxe*, which attribute is proper unto dogmaticall points. In this ſenſe, and of this ſubject they did, and well might, there alleadge the cõcording judgements *omnium tàm exterorum, quàm provincialium Theologorũ, of all the Divines, as well ſtrangers, as Provincialls.* Nor had we cauſe to expect, that in ſuch publication of the whole Synods doctrinall conſent they ſhould trouble their owne people with expreſſing the diſſent of ſome few of the *Exteri* in matter of Church-diſcipline. Which our diſſent they have delineated in this Record of their Acts, though over-veyled for their owne peace, yet tranſparent enough for our defence.

But our ill happ belike it was, that he, who turned over all the leaves of the *Belgique Confession* there set forth, to finde the Articles concerning Discipline, could not intend to cast his eye upon the page next fore-going that *Confession*, to view the limited manner of both propounding and approving that body of Articles. Which limitation had he seene and considered, (so confident are we of his ingenuitie) he would not have cast this harsh imputation upon us.

And now being better informed by this our true account of the carriage of that businesse, he that hath traduced us, will (we hope and crave) make us some competent satisfaction, by acknowledging his over-light, and recalling what he hath inadvisedly written to our prejudice. Which reparation we have the more cause to expect, for that, upon credence yelded to this his information, this imputation hath of late ben further, upon the Bye, graced on and upbrayded in the audience of divers personages of

note, whose opinions of us we have great cause to respect.

As for our selves, in the integritie of our consciences we herein doe not decline the judgement of any indifferent unpassionate man; and such, we hope, this true and plaine Narration will satisfie. But above all, according to our duty and desire, we humbly submit this, and all other our actions concerning our calling, to the judgement of our most venerable Mother the Church of *England*. From whose sacred rule (we avow) we have not swarved, nor any whit impeached her Discipline, or authorised Doctrine, either abroad, or at home. And as in that Synode our speciall care, and perpetuall endeavour was to guide our judgements by that sound Doctrine, which we had received frō the Church of *England*: so were we farre, and ever shall be, from usurping our Mothers authoritie, or attempting to obtrude upon her children any of our Synodicall conclusions, as obligatory to them: yet remaining

maining our ſelves never the leſſe reſolved, that whatſoever there was aſſented unto, & ſubſcribed by us concerning the *five Articles*, either in the joynt *Synodicall* Iudgement, or in our particular *Collegiate* ſuffrage (ſtyled in the Acts of the Synode *Theologorum Magnæ Britanniæ Sententia*, and at large extant there) is not only warrantable by the holy Scriptures, but alſo conformable to the received Doctrine of our ſaid venerable Mother. Which we are ready to maintaine, and juſtifie againſt all gain-ſayers, whenſoever we ſhall be thereunto called by lawfull Authoritie.

Ita atteſtamur

GEORGIVS *Ciceſtrienſis Epiſcopus.*

IOHANNES *Sarisburienſis Epiſcopus.*

Gualterus Balcanquall *Decan. Roff.*

Samuel Ward *Pub. profeſſ. Theol. in Acad. Cant. & Coll. Sid. Præfect.*

Thomas Goad *Sacræ Theol. Doctor.*

FINIS.